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J. M. J. D.

DOMINICANA

Vol. XVI

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No. 2

ORDINATIONS



THE sacrament of Holy Orders holds an important place in the life of the Church. Its position is shown to us by St. Thomas, in his discussion of the relation of the seven sacraments to each other (IIIIa, q. 65). It is a sacrament ordained to the common good, as the sacrament of Matrimony is, but more perfect than that sacrament because it has directly for its object the spiritual good. In its relation to the Eucharist, it is more perfect than the other sacraments since it is ordained to the consecration of the Body and Blood of Christ. Considered from the standpoint of necessity, Holy Orders is simply and absolutely necessary for the Church, so that without it the end cannot be attained, for "where there is no governor, the people shall fall" (Prov. xi, 14).

On the fifteenth of June, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, conferred the sacrament of Holy Orders on twenty-five members of the Province of St. Joseph, at St. Dominic's Church, Washington, D. C. They were Reverend Fathers Theodore Smith, Providence, R. I.; Mark Scanlon, Somerset, Ohio; Augustine O'Connor, Brooklyn, N. Y.; Casimir Zvirblis, Brooklyn, N. Y.; Cleophas Connolly, New York City; Patrick Dowd, Grand Rapids, Mich.; Bonaventure Murphy, Minneapolis, Minn.; Urban Nagle, Providence, R. I.; Basil Davidson, Pittsburgh, Pa.; Luke McCaffrey, Valley Falls, R. I.; Brendan Reese, Hawthorne, N. J.; Arthur Arnoult, Memphis, Tenn.; Philip Emmans, Yonkers, N. Y.; Anselm Townsend, Selma, Ala.; Eugene Holohan, New York City; Peter Nuttall, Norwood, Mass.; Sebastian O'Connell, Jersey City, N. J.; Bertrand Taylor, New York City; Antoninus Walsh, New York City; Walter Sadlier, Providence, R. I.; Hugh McKenna, Pawtucket, R. I.; Jerome Tierney, Pawtucket, R. I.; Daniel Van Rooy, Appleton, Wis.; Gerard Conway, Duluth, Minn.; and Gabriel Quinn, Boston, Mass.

To the young Levites, their brother students offer sincere congratulations and an earnest prayer that they may be blessed with a fruitful life in the exercise of their sacred duties.

THE COUNCIL OF EPHESUS

CYRIL OSBOURN, O.P.



IS Holiness Pope Pius XI, December 25, 1930, wrote to the Cardinal Vicar of Rome and to the Secretary of the Sacred Congregation of Oriental Churches concerning the fifteenth centenary of the Oecumenical Council of Ephesus to be celebrated in 1931. The Catholic world should not fail to see more than a mere coincidence in the fact that His Holiness chose Christmas Day to write on such a subject. This action, coming as it did on the feast of the Nativity of Our Lord, should suggest the intimate connection which the Council has with the sublime mystery of our redemption. For it will be recalled that not the least sublime of those mysteries surrounding the Saviour's incarnation and birth is that of His Mother's Divine Maternity and, further, that this glorious prerogative of Our Lady was first defined and assured to the Christian world at the Council of Ephesus. In his letter the Holy Father urges that the faithful take an active interest in this fifteenth centenary celebration by becoming more familiar with the teaching of the Council of Ephesus and especially with the doctrine which it propounded. By way of compliance with the Holy Father's wishes, therefore, let us briefly examine this Council, first from an historical viewpoint and, secondly, from a theological viewpoint.

I

The mention of the Council of Ephesus quite naturally conjures up the imposing figure of Saint Cyril, the great Bishop of Alexandria and that of his notorious opponent, Nestorius, heretical Bishop of Constantinople. These two Prelates, Saint Cyril on the side of orthodoxy, Nestorius on the side of heterodoxy, were by far the most conspicuous personages in the discussions of Ephesus and for this reason they have come down to us in ecclesiastical history as the chief protagonists of the celebrated Nestorian controversy. The question at issue between them was that of Our Lady's age-old, time-honored title as Mother of God. St. Cyril taught that she is the Mother of God in the true sense of the word. Nestorius protested that such a dignity could not be attributed to a human creature. The dispute

was finally settled at Ephesus; but to see its origin requires some insight into the movements that went before.

In the early centuries of the Church there was at Antioch a famous school of exegesis and another, no less celebrated, was established at Alexandria. Between these two schools there always existed a vigorous sort of rivalry on grounds of biblical criticism. The Antiochian method of interpretation was one of rigorous and exaggerated literalism. Nestorius received his training at Antioch under Theodore of Mopsuestia, patron and abetter of Pelagianism, and commentator of rather doubtful orthodoxy who has received the odious title "father of heresies." Whereas St. Cyril was at the head of the Alexandrian school which inherited the tradition of St. Athanasius, Peter and other great doctors who had employed both the literal and mystical interpretation according as the sense of the text seemed to demand. Another point of difference between them lay in their disagreement over the exact meaning of the Incarnation. The Alexandrians, in accord with the early Councils of the Church, insisted on the intimate union of the divine and human natures in Christ. The Antiochians on the other hand wished to emphasize the distinction between the two natures. Such were the elements out of which the Nestorian controversy arose.

Nestorius became Patriarch of Constantinople in 428. Immediately he enlisted the sympathy and admiration of the Emperor, Theodosius, by the zeal with which he attacked the Apollinarian heretics. This heresy had been condemned for asserting that Christ did not have a complete human nature. It seems that Nestorius in defending the twofold nature of Christ against the Apollinarians fell into an opposite heresy by dividing Christ into two persons. He maintained that the Divine Word was united to the humanity of Christ, not by a physical, personal union, but by some sort of moral union after the manner of an indweller in the temple, or as God is united to the soul of the just man. Just as the indweller does not become identified with the temple by the fact of his living there nor does God become one with the just man by the presence of His grace in the soul, so neither did the Incarnate Word, according to Nestorius, become man in the sense that two natures were united physically under one person. From this he concluded that Mary was the Mother of Christ, the human Person, but in no sense could she be called the Mother of God. These errors spread rapidly and were received favorably by many of high position; but the simple faithful were bitterly opposed to the innovations of Nestorius, as is borne out by an incident that took place in Constantinople about this time.

On a festival day at the Cathedral of Constantinople, a certain priest, Anastasius, in the course of a sermon on Our Lady, remarked that Mary, a human creature, could not be called the Mother of God. The people hearing this thing were horrified and immediately appealed to their Bishop. But Nestorius, the real instigator of this subtle means of exploiting their simple faith and piety, quite naturally sent them away all the more chagrined and perplexed by his scandalous explanations. They refused to be deceived, however, and came to an open break with their Bishop. And it so happened on another feast day of Our Lady that, when a visiting Bishop spoke of the Virgin Mother as the true Mother of God, a veritable tumult of joy and hilarious excitement arose in the audience, reverberating down the long aisles and fretted vaults of the venerable cathedral to welcome his blessed words.

Just as St. Athanasius and St. Augustine had been raised up by God to defend the Church against Arianism and Pelagianism in the previous centuries, so in the fifth St. Cyril arose to combat Nestorianism. He informed Pope Celestine I of the disgraceful schisms and defections from truth which the teachings of Nestorius were causing in the East and, when commanded by papal letter to take measures against the innovators, he admonished Nestorius and entreated him to recant his errors and submit to orthodoxy. In his pastorals he defended the term—*Theotokos*—Mother of God, and finally after further admonition, drew up the celebrated twelve propositions which he asked Nestorius to anathematize. But Nestorius, who had shown rather shabby sportsmanship throughout their duel of correspondence, held himself aloof from all overtures of a conciliatory nature and far from subscribing to the true doctrine concerning Mary's Motherhood, he even essayed, in his vituperative rebuttal to the twelve anathemas, to impeach St. Cyril of heresy. In the mind of the Church and the faithful, however, as is evident from the turn things took at Ephesus, there was never any doubt as to who was on the side of orthodoxy.

On June 22, 431, the Council of Ephesus was formally opened in the Church of St. Mary under the presidency of St. Cyril to whom Pope Celestine had delegated full legatine powers. Before its sessions were closed it numbered about two hundred and fifty Bishops, in spite of the fact that many Oriental Bishops in sympathy with Nestorius gave no heed to the summons which they received to attend the Council. Nestorius, in Ephesus when the Council convened, stubbornly refused to take part in its proceedings. The first sessions were devoted to an investigation of the Nestorian tenets and

after long and thorough deliberations the assembled Bishops formally condemned Nestorius and solemnly proclaimed their faith in the term—*Theotokos*. When their decision was announced, the people, who had crowded about the church all day awaiting news, now thronged the Council hall and carried the Fathers of the Council to their respective lodgings in a triumphal procession of torch light and holiday regalia. Six days after the excommunication of Nestorius, John, Patriarch of Antioch, who had offered flimsy excuses for his delay, finally arrived at Ephesus and called a pseudo-council in which Nestorius' deposition and condemnation were declared null and void and the Catholic bishops were accused of heresy. In the meantime the sessions of the authorized Council were hampered by violent opposition from the Nestorian quarters to whose standards the armed mighty had been attracted and the Catholic bishops were forced to a rather ingenious expedient to make known their decision and their violent retention in Ephesus. A beggar, hired for that purpose, was sent to Constantinople with explanatory letters concealed in the hollow of a cane. Relief was soon brought to the bishops who had so boldly defended the truth and the sessions and canons of the Council were officially approved by Pope Sixtus III who had succeeded Celestine I. This Council, thus approved, took rank as the third Oecumenical Council of the Church.

II

With these details in mind, let us now consider briefly the doctrinal aspect of the Council with a view to determining: first, what were the fundamental reasons underlying the conclusion reached at Ephesus; secondly, what was the explanation of that conclusion; finally, what it meant for Rome to set the seal of her approbation on that conclusion.

Although the question uppermost in the minds of the bishops assembled at Ephesus was that of our Lady's Divine Maternity, yet its solution involved other facts even more fundamental. The pressure brought to bear on the delegates of the Council by the partisans of Nestorius easily discountenances the assumption that groundless sentimentality or pious credulity in any way influenced their decision. Certainly nothing short of a conviction founded on divine authority, on the evident testimony of Holy Scripture and sacred tradition, can account for the undivided stand which the Catholic bishops took with regard to the *Theotokos*. However, since Nestorius accepted neither Scripture nor the doctrine of the Incarnation in exactly the

same sense as the fathers of Ephesus, it is no great matter of wonder that here precisely would be the chief points of dispute.

Nestorius objected that nowhere in Sacred Scripture is it explicitly stated that Mary is the Mother of God. The fathers of the Council responded that although Holy Writ does not state in so many words that Mary is the Mother of God, it does expressly declare that Mary is the Mother of Jesus Christ and that this same Jesus is true God. This fact is quite clear from St. John's Gospel: "In the beginning was the Word and the Word was God," and "the Word was made flesh and dwelt among us." Now the Evangelist certainly identified this Word with Jesus, the Son of Mary, as is evident from the episode of Cana. Hence the inference is inescapable: if Mary is truly the Mother of Christ, the Lord, and Christ is truly God, then Mary must also be the Mother of God. Her divine Maternity can just as validly be inferred from scores of texts found in other places of Scripture. But Nestorius refused to draw the inference so obvious to the Catholic bishops. On the contrary, he openly denied Mary's Divine Maternity and in the attempt to bolster up his contention, fell into a far more serious error concerning the mystery of the Incarnation.

The idea of two persons in Christ, which was first introduced by Nestorius, had much in common with the previous heresies concerning the Incarnation of the Word. The Arians, for example, denied the Divinity of Christ. The Docetae denied His humanity, saying that he had only an apparent body. The Valentinians taught that instead of taking His body from the flesh of Mary, Christ brought it down from heaven. The Apollinarians denied to Christ a rational, human soul. Finally Nestorius held for two distinct persons in Christ, a divine and a human. This latter aberration from the true doctrine concerning the Incarnation seems to be traceable to the Antiochian method of exegesis. Nestorius, following Theodore of Mopsuestia, rigidly restricted to the humanity of Christ those passages of Scripture which seem to emphasize the human nature and to the Divinity, those seeming to insist on the Divine Nature, and this to the extent of excluding all intercommunication of activity and attributes between the two natures. Now this seems to be a round-about way of saying that there are two persons in Christ. It is probable that all the errors just enumerated have a common origin in false interpretations of the teaching of Scripture concerning the Incarnation. At any rate, it is certain that in their main conclusions they were much the same, namely: a denial of the fact of a real true Incarnate God, which denial if pushed to its logical conclusion directly implies

a denial of Mary's Divine Maternity. For whether we deny the Divinity of Christ or His Humanity, as earlier heretics did, or whether as Nestorius said, the two natures, the Divine and the human, are not intimately and physically united in the one person, the Second Person of the Blessed Trinity, the conclusion is the same: God did not really become man by taking a complete human nature from the Blessed Mother. Therefore Nestorius rightly concluded from this that Mary could not be the Mother of God but only the Mother of Christ, the human person. In this he was at least logical which cannot be said for those Protestants of more recent date who assumed the very illogical position of admitting the Divinity of Mary's Son whilst denying her Divine Maternity.

On the other hand, the Fathers of Ephesus were no less logical. For it is equally evident, that if God, the Word, as St. John said, "was made flesh," that is, really became man at the moment of the Incarnation and was born of Mary, then she is verily the Mother of God. In other words, the fact of Mary's Divine Maternity stands or falls with the fact of the Incarnation. Now both of these facts are most clearly established by the inspired word of Scripture as we have already seen. Moreover, the Council of Nice and the first Council of Constantinople had already condemned those heresiarchs who erred concerning the Incarnation, and so by anticipation had also condemned Nestorianism. The reason, therefore, for the contradictory conclusions which Nestorius and the bishops at Ephesus reached lay in the fact that they disagreed in principles. For it is certain that the Catholic bishops came to Ephesus prepared to settle the Nestorian controversy according to revealed truth as contained in Holy Scripture, sacred tradition and the teaching of the Councils. Hence they were perfectly logical and orthodox in grounding their affirmation of Our Lady's Divine Maternity on the testimony of Sacred Scripture and the fact of the Incarnation as understood and accepted by the universal Church. Pope Celestine was so sure of the Catholic position that he forbade the delegates whom he sent to Ephesus to argue with Nestorius but reminded them that they were to examine the doctrine of Nestorius and ascertain wherein it departed from the teaching of the Church.

There was in connection with the mystery of the Incarnation, a very serious and very obvious objection which the Nestorians brought up against Mary's Divine Maternity. It may be stated as follows: Christ is called God on account of His Divine Nature. But the Divine Nature did not take its origin from the Blessed Virgin. Conse-

quently she cannot be called the Mother of God.¹ In other words: how can Mary, a human creature, be called the Mother of God, the Uncreated? We have already seen how the fathers at Ephesus established the fact of Mary's Divine Motherhood on the authority of revealed truth. Now let us see, in the second point of our inquiry, how they explain that fact.

St. Cyril answered the difficulty in the following terms: "As the mother of man is the mother, not simply of his body, but of his entire person, notwithstanding that his soul comes from another source—as she gave birth not only to the body of man but to the whole, complex individual, composed essentially of a true union of body and soul; so also the Blessed Virgin Mary, who, although she did not, in any sense, give birth to the Divinity, by which the Word is equal to the Father, is nevertheless truly and really the Mother of the Word, because the flesh of the Word was formed in her womb, and she brought into the world the Person of the Eternal Word, who was clothed with our nature."²

This explanation is the sum and substance of what the Council taught on this difficult question and is certainly in harmony with the consecrated formula,—*two complete natures and one person in Christ*, which the Church employs to express the mystery of the Incarnation. It should be noted, however, that the notion and application of the terms *nature* and *person*, which are used in St. Cyril's explanation, were brought out more clearly by later theologians. The *nature* of a being usually signifies its essence, (what it is by definition), regarded precisely as the principle whereby the being acts or is acted upon. Thus, for example, human nature, a composite of body and rational soul, explains what a man is essentially and what sort of operations he is capable of performing. Human nature, moreover, is essentially the same in every man, otherwise a being would not necessarily be a man precisely because of his human nature. But there is still a more noble perfection superadded to the individual, existing man which makes this particular individual human nature his own rather than another's. That perfection is known formally as personality. Personality terminates substantially the individual nature, rendering it immediately capable of existence and proper operations, independent of and incommunicable to other beings; in fine, rendering it a *person*, a subject immediately responsible for its own acts. Hence the existence and operations of a human being, not directly to the *nature*,

¹ St. Thomas, *Summa Theologica*, IIIa, art. 4, 2nd. obj.

² Alzog, *Universal Church History*, Vol. I, p. 416.

but to the *person*. It is not properly this individual human *nature* that is born, lives, feels, thinks, wills, but this *person* who is born, lives etc., by this human *nature*. In applying these notions to the mystery of the Incarnation, theologians say that Christ is called God by reason of His Divine Nature and man by reason of His human nature, for a being is denominated by its nature. Hence Christ is rightly called the God-Man. Moreover, it is true that the Divinity did not take its origin from Mary, but it cannot be concluded from this that Mary is not the Mother of God. Because it is of faith that the two natures in Christ are united in one Divine Person. This Divine Person, existing eternally, equal to and identical with His Divine Nature, in time became man, not by assuming a human person, for this would be a case of a man becoming God, which is impossible, but He became man by assuming an individual human nature, composed of a rational soul immediately created by God and of a human body taken from the flesh of Mary. This human nature, in some mysterious and supernatural way, was physically united to and subsists in the Divine Person without need of a human personality. It follows therefore that whatever Christ did as man, He did also as God, since His actions all must be attributed to His Divine Person. When Christ was born, preached His Gospel, suffered and died, we can truly say that God was born, preached His Gospel, suffered and died. When Mary through the agency of the Holy Ghost, conceived in her womb and brought forth at Bethlehem Christ, the Lord, we can truly say that she conceived and brought forth God. For conception and birth are of a person and not of a nature alone.³ Now a woman is a person's mother if she conceives and bears him.⁴ But most certainly Mary conceived and bore Christ, the Lord. Therefore she is the Mother of God.

Regarding these explanations, it should be born in mind that they deal with a mystery of faith and therefore do not pretend to penetrate the intimate nature and manner of Mary's Divine Maternity. However they do show the reasonableness of the Catholic position on this point of doctrine, as well as the absurdity of Nestorianism. It is also important to remember, that these arguments defend the title, *Mother of God*, in the full force and strict sense of that expression, and not in any figurative sense, such as that in which Mary became the Mother of all men by virtue of Christ's words, spoken to her and

³ *Summa Theologica*, IIIa, Q. 35, Art. 1.

⁴ *op. cit.* Q. 35, art. 4.

the Beloved Disciple at the foot of the cross. Otherwise, there would have been no controversy. No sentence of excommunication and deposition would have been fulminated against Nestorius. Nestorius would have been right. The whole point of the dispute was: whether Mary can be called the Mother of God in the true sense of the term. It was in this sense alone that St. Cyril and the fathers at Ephesus answered in the affirmative and it was in this sense that their conclusion received the official approbation of Rome.

The Council of Ephesus, once approved by Rome, meant first of all a glorious triumph for Mary. For here the Church spoke infallibly on a dogma that is the basis of all that she teaches concerning Our Lady. Those beautiful titles of the Virgin are all concentrated in and founded upon her sublime dignity as Mother of God. To deny that title is to throw over the strongest argument for her Immaculate Conception, the Virgin Birth of her Son, her unique position as Mediatrix of all grace and the other privileges which she enjoys. There would be no propriety in according to her such divine honors if she were not God's Mother and He not her Son.

In her triumph, mankind also triumphed. It is difficult to understand how men could ever question Our Lady's glorious prerogative. Most of the good in modern civilization,—the position of honor given to woman, the sanctity of the home, our humane regard for the poor and outcast, the dignity of labor—all must be traced to the benign and tender influence which Mary as Mother of God exerts over the minds and hearts of men. So much of our faith, so much of our liturgical ceremony and prayer hinges upon her Divine Motherhood that it would be impossible to imagine Christianity without the Virgin Mother. The very words,—*Holy Mother of God*,—have a convincing sweetness, a turn of phrasing that captivates the fancy and puts the mind at rest.

The Council of Ephesus also marked a most signal victory for the Church. It was a very striking witness to the Primacy of Rome and that at a time when the great Patriarchs and Potentates of the East were growing more and more reluctant to admit the Supremacy of the Bishop of Rome. In that long series of clashes between Rome and the East over this very question, Rome could always point to the Council of Ephesus in testimony of her claim. In this way the fifteen hundred years between Ephesus and modern times, in which the Primacy of Rome was solemnly defined, are bridged over and the voice of Pius XI, urging the faithful to join in the fifteenth centenary

celebration of the Council of Ephesus becomes one with the voice of Celestine I, solemnly proclaiming in General Council that most blessed and beautiful doctrine,—the Divine Maternity of Mary.

Books Consulted:

St. Thomas, *Summa Theologica*, IIIa, q. 35, a. 4.

Alzog's *Universal Church History*, Vol. I.

Cardinal Newman, *Development of Christian Doctrine*, Ch. 6, Sect. 3.

Wilmer's, *Handbook of the Christian Religion*, II p. III Ch., II Sect.

BROKEN FETTERS

EDWARD M. VAHEY, O.P.

In Satan's galley groans a naked soul,
Betrayed by self into this hulk of pain.
Despairing, ever strokes he cross sin's main,
While buoys of darkness sound the traitor's goal.

With rhythmic motion sweats he at his fate,
His spirit worn dares not to falter long,
But yields to droning beat of fiendish song—
Alone to crush the serpent's fang, too late.

Behold! His sweeping oar is struck at rest,
He springs in triumph from the pit of death,
Again the charm of virtue's way to test.

Consuming grace-fires did dissolve the chain,
Which locked him to the throne of endless night—
His mother kissed the Christ-path not in vain.

THE QUINCENTENNIAL OF ST. JOAN OF ARC

THEODORE R. SMITH, O.P.



ALF a thousand years have passed since one of the purest, brightest, most dazzling and meteoric figures that ever flashed across the face of history ended its strange career in the flames of Rouen. It was the autumn of the Middle Ages, that period when the wintry hand of approaching death cast its chilling shadow over all the world that was; the shades of evening were already falling on Chivalry, the clouds of superstition had begun to overcast the sun of the bright medieval Faith, and the venom of worldliness was doing its deadly work on that which was human in the Church, when for one brief moment there was shown to the world an incarnation, as it were, of the grandest ideals of the dying era joined to the noblest aspirations of the time that was to be. This apparition came not like the ray of a sunset, but rather as the dazzling glare and potent rush of the comet. It came whence it could not be expected; it disappeared before men could solve what it was. In its wild rush it overset a structure that had been a hundred years in the building and was now almost complete; it breathed forth in its passing the soul of Patriotism to inform with new life a re-born nation; it left behind it a legend so rich that its lessons seem destined to affect all nations and all times. This figure was the figure of a young girl in shining armor, daughter of a peasant and saviour of a kingdom, heroine of her country and saint of God—Jeanne, Demoiselle du Lys, St. Joan of Arc.

Her story is perhaps one of the best known in history. In one form or another either the true account or the many legends which are its by-products, have been told and re-told in every language of Europe. Histories, novels, pageants, dramas have been written about the life and death of the Maid, and many and varied are the interpretations given to her character and career. In a way, her story tells itself. Almost all the documentary evidence needed for writing her biography can be obtained from records of her trial at Rouen and the Process of Rehabilitation

of 1450-56. The material amassed by Quicherat¹ has been utilized, amplified and corrected innumerable times. Two of the best works in English are those by Lang² and Paine.³

It is indeed a story that never grows stale and though we cannot here retell it in detail, it is proper and even necessary to review in broad outline that glorious epic, culminating in that sublime tragedy which we commemorate this year, and in its retelling there may come to notice some few of those brilliant and supra-mundane characteristics incarnate in St. Joan which have been a wonder and a challenge to subsequent generations.

St. Joan of Arc was born in the little village of Domremy on the Bar-Lorraine border during the night of Epiphany, January 6, 1412. A daughter of a peasant, she was brought up as were the other peasant children at her village, learning her prayers and her religion from her mother, and working and playing with other children. Though always pious and devout, she had nothing of the mystic about her and her childhood passed normally until she reached her thirteenth year. Then one day she "had a voice from God to help me in my conduct. . . . It came, that Voice, about midday in summertime in my father's garden. . . . I heard the voice from the right side towards the Church, and I rarely hear it without seeing a light."⁴ Thus she told the story of her first call. St. Michael, Prince of the Armies of Heaven, had come to deliver to this young girl a commission from his King to go forth and lead to victory the armies of her country and restore to her King the crown that was his by right.

The last act of a long drama had just begun. The attempts to unite England and France under one crown had filled all the middle ages. Beginning when Henry Plantagenet, Duke of Anjou and grandson of William the Conqueror, already lord in feif of a great part of France, ascended the English throne, the attempt had been carried on with varying success for well-nigh three hundred years. First the feudal wars had stripped the English king of his French possessions, and one French Prince had actually been crowned in London. Then the tide turned, and when Edward III of England put forward his baseless claim to

¹ Jules Quicherat. *Procès de Condamnation et Réhabilitation de Jeanne d'Arc dite la Pucelle*. Paris, 1841-1849. (5 vols.)

² Andrew Lang: *The Maid of France*. London: 1909.

³ Albert Bigelow Paine: *Joan of Arc*. New York: 1925. (2 vols.)

⁴ Lang: *op. cit.*, p. 42.

the French throne, victory rested on his banners. Crécy and Poitiers were glorious victories for him, terrible defeats for France. Though he failed to gain the crown, the treaty of Bretigny restored to him practically all the old Plantagenet domains. The statesmanship of Charles V and the generalship of Du Guesclin had recovered most of the lost territory, but the blood-feud between the French Princes very nearly gave everything to the foreigner. Henry V of Lancaster, whose father had usurped the English throne, took advantage of the distracted condition of France to renew the English pretensions to the Throne of St. Louis.⁵ The battle of Agincourt (Oct. 25, 1415) laid France at his feet and the Treaty of Troyes (June 2, 1420) gave him the daughter of Charles VI as his bride, and the crown as his inheritance. But a human wrong cannot take away a right that is divine. The King of Heaven is not bound by men's treaties in appointing his lieutenants, the kings of earth. Two years after Troyes the brilliant English Conqueror, Henry V was dead, and the liberatrix of France was already ten years old. Two months later the old, mad French King also died and the disinherited Dauphin became rightful King of France, though seven years were yet to pass before Jeanne La Pucelle led him to the altar at Reims for his coronation.

Seven years were to elapse before the King's coronation, seven years of darkness and defeat. Another Agincourt, the defeat of Verneuil, marked the second year of his reign, and left him a homeless wanderer, but in the year of Verneuil the angel spoke to Joan.

For five years the heavenly messengers made frequent visits to the Maid, and the instructions she received were such as no other girl has ever received, before or since. She was told to don armor, sword and shield, go to the King, and at the head of his army rout the English enemy and secure for him the crown of his fathers. Finally in the spring of 1428 she announced her mission.

Robert de Baudricourt, commandant of Vaucouleurs, and nearest of the King's captains, was the person she first approached, under the protection of her famous and kindly "uncle" Laxart. Though she received no encouragement and returned

⁵ For a resume of the more remote events, cfr. Rev. Dennis Lynch, S.J., *St. Joan of Arc* (New York, 1919) pp. 42 ff. For the details of the Orleans-Burgundian feud see also Lang, *op. cit.*, pp. 16-24; Paine, *op. cit.*, Vol. I, pp. 71-83, and Rev. L. H. Petitot, O.P., *Sainte Jeanne d'Arc*. (Paris, 1921) pp. 1-52.

home for the summer and autumn, the celestial messages in the meantime were further instructing her in the details of her mission, and when she again approached Baudricourt in January, 1429, it was with the determination to go at once to the Dauphin, as she called Charles VII, and turn back no more. Orleans had already been besieged some months, and the darkest clouds of the entire war seemed to be gathered over the legitimate royal cause. It is true, as Lang shows,⁶ that the English fortunes were not as bright as is generally supposed, but neither Englishman nor Frenchman knew that at the time, and the morale of France was at its lowest ebb. After six weeks of waiting Baudricourt, on receiving news of the defeat at Rouvray, as a last and forlorn hope, provided escort and equipment for the Maid, and sent her off to the court with the now famous words, "Go, and let come what may!"⁷

Her journey to Chinon, her reception by the King, her confiding to him the secret sign he had privately asked of Heaven (assurance of his legitimacy) were marked by characteristics extraordinary enough to increase the conviction that God or the Devil was working through the maid. The convening of the ecclesiastical commission of Poitiers, though it caused her to become impatient by the delay it entailed, was a prudent step, and she submitted to it gracefully enough. Though firmly convinced of her divine mission she was too loyal a daughter of the Church to rebel against its authority. Her simplicity and piety won the favorable decision of the commission who judged that "The King ought not to prevent her from going to Orleans to show the sign of heavenly succor."⁸

Then the events begin to dance before our eyes with the brilliance and rapidity of strokes of white lightning. Tours, where her white armor was forged, her lily-standard designed, and her sword of St. Catherine brought to her, was the point of departure. Thence, mounted on the horse given to her by her "beau Duc" d'Alencon, Prince Royal of France, she rode to meet her army assembling at Blois.

The reform in conduct and religious enthusiasm which St. Joan inspired in both leaders and soldiers has been the wonder

⁶ Lang, *op. cit.*, pp. 65 ff. and 95-96.

⁷ As a matter of fact a sword and horse were all the equipment the Captain gave her and as for escort he assigned to her company two men who happened to be going to the King. See Paine, *op. cit.*, Vol. I, pp. 46-47. Though Petitot, *op. cit.*, p. 111, says her uncle bought the horse.

⁸ Lang, *op. cit.*, p. 104.

and admiration of all subsequent historians as it seems to have been of the very soldiers themselves. But few days passed between her arrival at Blois and the departure of the Army, yet in those two or three days this desperate crew of war-worn Armagnac raiders had been converted, temporarily at least, into as religious a host as had marched since the First Crusade.

Her arrival before Orleans, and the discovery of the deception practised on her furnished an opportunity for a display of her keen understanding of the situation, as well as of the heavenly approbation of her mission; at least the sudden shift of wind at her word was regarded as a sign of such approbation. According to the testimony of Dunois and others the presence of the Maid had from the first a demoralizing effect on the English. When her Army came up the second time from Blois, on May 4, the entire force marched past the strongest English garrisons unopposed. That same day the bastille of St. Loup was taken, Joan turning an incipient rout into a complete victory. It was this day, too, that she sent her last summons to the English, her next message would be written in blood.

The fighting on the 6th and 7th of May make glorious tales, the one the taking of *Augustins* fortress, the other the fall of the Tourelles itself and the final raising of the siege. It was in the fight at the Tourelles that Joan received the wound in the shoulder that she had foretold weeks before. It was here that the English defense held all day, that the sun went down as the French bugles sounded the retreat, but the Maid returning from a few moments prayer in the midst of battle gave a new order for attack and as her banner touched the wall, her soldiers carried the forts. Within a week of her baptism of fire she had shown her sign; the siege of Orleans was raised and the English tide was on the ebb, which was to be more rapid than its rise.

For nearly six weeks after the relief of Orleans nothing was done; then in mid-June, the Maid again took the field with the army of the Duc d'Alencon, and what followed was the rapid succession of hammer-like blows of the Week of Victories, Jargeau, Beaugency, Meun and finally the great victory of Patay on June 18th, which wiped out forever the long score of Crécy, Poitiers, Agincourt, and Verneuil.

A short but damaging delay followed Patay, then the march to Reims. But one obstacle blocked the way, Troyes, which Joan took when the entire council had voted for retreat. The rest of the journey was a triumphant march till finally Reims

was entered and Jeanne La Pucelle stood in the Sanctuary of the Cathedral by the side of her "Gentle Dauphin" while he was anointed with the oil from Heaven and crowned King of France as Charles VII. Thus in less than five months after her setting out from Vaucouleurs two great objectives of her mission had been taken. Orleans had been relieved and the King crowned. The other two which she had announced at Chinon, the submission of Paris and the release of the Duc d'Orléans were not fulfilled until after her death.

Historians of today reject the idea that she considered her mission ended with the coronation. It is true, nevertheless, that the period of her greatest military glory was over. She had warned the King that she would have only a year in which to serve him, and now the government began to waste her time in fruitless negotiations for peace with Burgundy. The march to Paris was dilatory, the attack half-hearted and unsupported, and finally ordered abandoned, much to her distress. Though it seems certain that she now held officially a general's rank, her wishes were not followed by the King and his advisers. A small but brilliant victory at St. Pierre-le-Moustier and an attack on La Charité, which failed from the lack of equipment furnished the army, ended her work in the field for that year. She was not permitted to do more.

Her allotted time was passing swiftly yet she was still kept inactive. King and Council, duped by false hopes and ever willing to chase rainbows, seemed still unconvinced; the army was disbanded, and its soul and strength, Joan, forced to follow the Court listlessly. The King was kind, but never whole-heartedly enthusiastic; doubt never gave away to certainty. In December he conferred on her and all her kith and kin a patent of nobility that was to descend in male and female line. It is practically the only act of gratitude on his part to the girl who gave him his crown and kingdom.

With the coming of Spring Joan took the field again, with a handful of men going to the relief of Compiègne. The end of her year was nigh; her Voices no longer gave warlike counsel, and in Easter week, after the capture of Melun which she seems to have taken *en passant* they told her that she would be taken before midsummer's day. The warning came in the moment of victory, at her brilliant opening of the Oise campaign. This warning of imminent captivity and certain death at the stake—the English had long been promising to burn her if they caught

her—was enough to make the stoutest of hearts quail. "But the Maid rode on, first in the charge, last in the retreat. She was the bravest of the brave."

Then came the actual advance to Compiègne. She entered at sunrise on the twenty-third of May. At five o'clock that evening, in company with d'Aulon, her brothers, and other captains, she led a force of about five hundred men in a sortie to clear out an isolated outpost of the enemy. By what seems the merest chance the sortie was discovered in time to bring up enemy reinforcements. At first success was with her, and by her own supreme efforts "as she that was the chief and most valiant of her band" in the words of the Burgundian chronicler, "doing deeds beyond the nature of woman, there, as Fortune granted it, for the end of her glory and for that her last day under arms" she drove back the foe, until, overwhelmed by the enemy reinforcements, she was forced into the fields, dragged from her horse and taken. The retreat was secured, the draw-bridge raised, but the Maid, a prisoner, had gloriously ended her last feat of arms.

It were best to pass over the long months of captivity, during which she was put up for sale to the English. It is very doubtful that her king could have ransomed her; we have no proof and but few vague rumors that he ever tried to do so. Silence is the best cloak to throw over the efforts of Bishop Cauchon and the Burgundian Ecclesiastics to secure her for trial by the Inquisition. The only good word we can say is for the three ladies of the house of her captor, Jean de Luxembourg, who befriended her in prison. Her rash but valiant effort to escape by jumping from the tower and the months in the dungeon while she steadfastly refused to give her parole are testimony to her dauntless spirit.

Handed over at length to the English, and by them to the Inquisition, she was summoned to trial on February 21, 1431. The court that tried her was without authority. The presiding Bishop, Ordinary of Beauvais, was trying a diocesan of Toul in the diocese of Rouen, where he had no jurisdiction. The Inquisitor refused to appear and his Vicar declared the trial illegal and tried to escape, but was forced to act under pressure. No witnesses were summoned, nor were any of the accusations proved. For three months this poor girl of nineteen, uneducated and alone, withstood the theological and canonical onslaughts of the

* Lang, *op. cit.*, p. 229.

brightest scientific lights of the day. Even these could not have condemned her on evidence submitted. The decision was set beforehand; Joan must burn as a witch and a heretic that her mission might be discredited. To this all must be bent. She appealed to the Council of Basle and to the Pope, thus stripping her judges of authority. Illicitly and invalidly they denied her appeal.

When finally they brought her out to burn her in the cemetery of Saint-Ouen she gave up at last and signed her submission to the Church. Much discussion has raged around the actual document of submission. It seems certain that what was read to her was a document of six or seven lines; what Cauchon entered in the records is an abjuration of some five hundred words, patently a forgery. Even this was not enough. In direct violation of a pledge made to her when she signed she was returned to the military prison, and within a week had been forced in one way or another to resume male attire which constituted a relapse. She was condemned and cited to appear at the Old Market on May 30.

On Wednesday morning, May 30, 1431, they brought her out to die. With all formality she was delivered to the secular arm as a relapsed heretic. Without formality the secular Bailiff delivered her to the executioners. As she mounted the scaffold she asked for a cross. An English soldier crossed two sticks and handed them to her, but the Dominican, Isambard de la Pierre, brought her the cross from the nearby church, and held it for her on the scaffold till she begged him to descend as he was endangered by the flames. She long embraced it, gazing at it even through the smoke. As the fire was kindled she called on her saints, St. Catherine, and St. Michael, who had first called her; then as a mercifully swift burst of flame swept upward she cried out with a great voice the name of her Lord "Jesus" and the Maid of France was with her "Brothers of Paradise."



Five hundred years have passed and still the afterglow of that white comet leaves a light as bright as that which glowed from her first victories, and penumbra wider and more diffused. In November, 1437, Charles VII, "the Victorious" entered his capital in triumph and two years later Rouen. In this city of her martyrdom he ordered, a few months later, the trial of Rehabilitation. The new Inquisitor, Jean Brehal, O.P., worked night and day to bring out the truth and on July 7, 1456, in the

Archiepiscopal Palace of Rouen where she had been condemned a quarter-century before, in the presence of her brother Jean, Sieur du Lys, the sentence of Rehabilitation, authorized by Pope Callistus III, was pronounced by the Legate, Cardinal d'Estouteville. Her appeal at last had reached the Pope, and he had rendered justice to her memory.

Many have tried to represent St. Joan as a herald and fore-runner of the Reformation and Revolution. Their cry has been for "Joan of Arc, betrayed by the King and burned by priests," but the cry does not ring true. Morning-star of the new time she may indeed have been. Patriots and even feminists may see their patron and model in her, but rebels and heretics, never. The Throne of St. Peter and the Crown of St. Louis were the lodestar in her life, and the second in order to the first.

For, despite what infidel writers may claim, the "Daughter of God" was a true daughter of His Church. "La Sainte de la Patrie" is the saint, and not merely the patriot. Her piety bloomed and blossomed in Domremy ere she had any indication of the role she should play as a patriot. Her loyalty to her King was actuated by her conviction, her knowledge through revelation, that he was the naturally appointed "Lieutenant of God" the "true prince with the heaven-born right to rule."¹⁰ Her devotion and whole-hearted religious feeling never left her. Her Catholicity inspired and actuated her whole life, her action and her passion. She started with the approbation of the commission of Poitiers; she ever enjoyed the support of such men as Gerson and Archbishop Gélú. Her sweetness and sanctity as well as her dashing heroism won for her the lasting affection and reverence of men like d'Aulon and de Laval, Dunois and d'Alençon. Her very judges were melted by her in the end. Spirited she was, but no rebel nor "Protestant Saint." Submissive always to the Church, she rightly refused to deny the known truth at the command of her enemies, and in this she was upheld by the Inquisitor, Brehal and his colleagues of the rehabilitation.¹¹

There is no longer need to defend her on these grounds; Rome has spoken, the cause is finished—a sentence more final and definitive than that of 1456. Seventy weeks of years had all but passed since the time of her martyrdom when the authority to whom she appealed from the stake spoke the final word. On

¹⁰ Paine, *op. cit.*, p. 99.

¹¹ Cfr. Lang, *op. cit.*, pp. 876-281; also Msgr. Baudrillart "Joan the Saint," in *For Joan of Arc* (New York; 1930). p. 111.

May 16, 1920, Pope Benedict XV from the Throne of St. Peter promulgated the Bull of her canonization . . . "we declare that the blessed Joan of Arc is a saint and we inscribe her name in the list of the saints."

The comet is enthroned with the stars.

APOSTATES

PHILIP REILLY, O.P.

They seem at times like driftwood cast
Upon a surging sea;
Some quivering fledgelings in lush grass
A dog spied in the lea.

Their lives a song—a poignant song
Upon the strings of Time;
Chaotic chords, discordant sounds—
Sad overtones, supine.

Of faith and hope, no dawn for them,
Grim shadows haunt their path;
Until they swoon in ecstasy . . .
Once smitten by His wrath.

ON THE "RERUM NOVARUM" OF POPE LEO XIII

LAMBERT McENEANEY, O.P.



FOURTY years have elapsed since the promulgation of the Encyclical of Pope Leo XIII on the "Conditions of the Working Classes." Fully a century before the writing of the Encyclical industrial relations and institutions had experienced one of the most important changes in economic history. The new development that had taken place is commonly known as the Industrial Revolution. The Industrial Revolution began with a series of changes made possible by the scientific inventions discovered during the last quarter of the eighteenth century. Chief among these inventions was the steam engine which was introduced into the textile industry in 1785. The steam engine created a revolution in production and also in transportation. It gave the initial step toward the "vast expansion of industrial pursuits." By transforming the processes of manufacturing it has established the *factory system*.

By the factory system is understood the substitution of power machinery for the simple tools of the artisan. Hitherto the means of production had been in the hands of the artisans or craftsmen who were assisted by apprentices. The work of the craftsmen was accomplished at their homes or in small shops annexed to their homes. With the advent of the factory system the ownership and means of production was transferred from the laborer to the employer. This situation made the former dependent on the latter. Here we have the beginning of "the changed relations between masters and workmen." The personal relationship that formerly existed between master and workman was made less and less possible under the new order of things by the introduction of hired foremen under hired management.

Naturally the new order of things called for new methods of regulation. With successive inventions came ever increasing modifications in the quality and prices of goods and in the periods of apprenticeships and rates of wages. To establish any set rules

to govern these particulars seemed almost futile. The Elizabethan Statutes which still regulated wages and apprenticeships were in some respects impractical under the existing circumstances. It was necessary that they should be revised. This revision, however, did not take place. To the detriment of the laborer and to the advantage of the employer they were completely abolished in 1813. Influenced by the theories of Adam Smith¹ and the self-interest of the Capitalists the policy of *laissez-faire* or non-interference of government in industry was adopted by the legislature to supplant the old laws. This newly created theory of industrial liberty paved the way for economic conquest and exploitation rather than for economic freedom. A ceaseless and frenzied activity in industry ensued. It characterized the pursuit of material progress and unrestricted competition and led also to the exploitation of subject classes. Not content with contract labor, the grasping Lords of Industry turned to prey upon the inexhaustible resources of slave labor. Such conditions were bound to bring about "the enormous fortunes of some few individuals, and the utter poverty of the masses." Unable to obtain any substantial redress from the legislature by way of an amelioration of their degrading and slavish existence, workingmen began to affiliate themselves with organizations called labor unions. The labor unions, generally speaking, were potent factors for good; but occasionally, as when they came into the hands of crafty agitators, they became the means of exciting violence and disorder which added to "the prevailing moral degeneracy."

At the time when Pope Leo XIII was preparing his immortal document on Labor, industrial disturbances had assumed such grave proportions as to become a question of deep concern in the legislatures of nearly all the leading nations. In Germany legislative proceedings were under way to further the preparations of the proposed Labor Conference to be held in Berlin. To this conference were to come representatives of fourteen different nations. Meanwhile the long-expected Encyclical Letter of Pope Leo XIII, on the social question, had taken its place among the noted documents of history. The Encyclical measured up to the highest expectations of all who anxiously awaited its promulgation. "Since the divine words, 'I have compassion on the multitude,' were spoken in the wilderness, no voice had been heard throughout the world pleading for the people with such

¹ Seager, *Principles of Economics*, p. 15.

profound and loving sympathy for those that toil and suffer as the voice of Leo XIII. This is no rhetorical exaggeration, but strict truth. None but the Vicar of our Divine Lord could so speak to mankind. No pontiff has ever had such an opportunity so to speak, for never till now has the world of labor been so consciously united, so dependent upon the will of the rich, so opposed to the fluctuations of adversity and to the vicissitudes of trade. Leo XIII, looking out of the watch-tower of the Christian world, as St. Leo the Great used to say, has before him what no pontiff yet has ever seen. He sees all the kingdoms of the world and the sufferings of them."²

Having reviewed the course of events that had taken place since the beginning of the Industrial Revolution, Pope Leo XIII clearly and succinctly traces, in the opening paragraph of his noble work, the causes which directly or indirectly lead to the social conditions of the time. He declares that "the elements of conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy."³

The growth of industry and the new scientific inventions were inevitable. They exemplify one of the salient principles of economics, namely, that industrial relations and institutions are subject to change and development. Nevertheless they became elements in the social conflict in so far as they greatly influenced the new profit system which began to manifest itself shortly after the discovery of the New World and later by the plunder of the monasteries. The profit motive inculcated a spirit of acquisitiveness and cupidity which ran counter to the teachings of the Gospel. The philosophy of the new system was imbued with the doctrine that the highest aim in life was the acquisition of material gain. It taught men to acquire selfishly, rather than to give abundantly. This revolution in thought went hand in hand with the industrial revolution and might well be said to have brought about the deteriorating conditions which became so conspicuously prevalent during the first half of the nineteenth century.

² Card. Manning, *Dublin Review*, July, 1891.

³ *The Great Encyclical Letters of Pope Leo XIII*, p. 208.

If society was to be saved the increasing moral degeneracy had to be checked. "All agree," writes Pope Leo XIII, "that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes. For the ancient workingmen's guilds were abolished in the last century, and no other organization took their place." The great principle of medieval economics was the consideration of the common good as paramount. It was the aim of the craft guilds, which were the trade unions of the time, to work for the industrial and commercial interests of the city as well as for their own fraternal fellowship. This saving principle of Christian economics which guided the destinies of industry for centuries was forced into oblivion as the growth of industry and the quest for gain became more and more pronounced.

Many and diverse have been the opinions advanced by the various sects in an effort to solve the *social question*. The evils and grievances, which Pope Leo XIII speaks of as affecting the working classes, and the removal or remedy of these ills is commonly known as the social question. It is not expected that a full and complete solution of the social question may be realized. What is most desired is the removal of the more serious evils upon which it hinges. "It is impossible," writes the great statesman Pope, "to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain." Socialism is a system of political economy which subordinates the right of the individual to that of the State. One of its chief tenets is to do away with private ownership. "Private ownership," continues Pope Leo XIII, "is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. 'It is lawful,' says St. Thomas of Aquin, 'for a man to hold private property; and it is also necessary for the carrying on of human existence.'⁴ But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: 'Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need.'⁵ "Furthermore," writes Pope Leo XIII, "when a man engages in remunerative labor, the impelling reason of his work is to obtain

⁴ Summa Theologica, IIa, IIae, q. lxvi, a. 2.

⁵ ibid., q. lxxv, a. 2.

private property, and therefore to hold it as his own. If one man hires out to another his strength and skill, he does so for the purpose of receiving in return what is necessary for sustenance and education; he therefore expressly intends to acquire a right real and full, not only to the remuneration but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and for greater security, invests his savings in land, the land in such case is only his wages under another form; and consequently, a workingman's little estate thus purchased should be as completely at his disposal as are the wages he receives for his labor." In addition to this Pope Leo XIII states that "the practice of all ages has consecrated the principle of private ownership, as being preeminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human existence." This well-ordering of human existence is characterized by the differences manifested in the mental and physical capacities of the members themselves that go to make up society as a whole. Were it not for these differences a state of inertia or passivity would set in whereby the initiative and ingenuity of the individual would be at a standstill. Consequently these differences are in harmony with the course of nature itself. Any attempt, therefore, by the Socialists or any other faction, to bring them under the control of the legislature militates against the fixed laws of nature.

Having refuted the Socialists' ideal of perfect equality by establishing the inviolability of private property, the great Benefactor of the working classes directs us where to turn in order to seek a true and permanent remedy for the alleviation of the ills that beset society. "When a society is perishing," he writes, "the wholesome advice to give to those who would restore it is to recall it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed." In proceeding to discuss the social question Pope Leo XIII assures us that "no practical solution of this question will be found apart from the intervention of Religion and of the Church." He further declares that "religion teaches the wealthy owner and the employer that their work-people are not to be accounted their bondsmen; that in every man they must respect his dignity as a man and a Christian; that labor is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable

calling, enabling man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them as so much muscle and physical power." Moreover Pope Leo XIII adds that "religion reminds each class of its duties to the other, and especially of the obligations of justice."

There are some who assume the social question to be entirely outside the sphere of religion. That such an assumption is erroneous and misleading is evident from the words of Pope Leo XIII who says, "It is the opinion of some and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all, a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion."⁶ In so far as the social question involves a consideration of rights it necessarily takes on a moral aspect. For only to a moral basis can we trace the fact that men seek what they regard as their rights, what they consider to belong to them in justice. The social question is likewise a religious question, since it is the mission of the Church to make truth, justice, and love prevail. "For this came I into the world; that I should give testimony to the truth."⁷ Is it not fitting therefore, that from the Pope the visible head of the Church and chief custodian of Religion, should come the authoritative pronouncements pertaining to the moral and ethical solution of the social question? It has always been the rule, not the exception, that the Church has ever championed the rights of mankind, whether of prince or serf, of rich or poor. "Nor must it be supposed," writes Pope Leo XIII, "that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly. Its desire is that the poor, for example, should rise above poverty and wretchedness and should better their condition in life; and for this it strives."

Social disturbances are inevitable so long as the strained relations between capital and labor continue to exist. That these two parties should be engaged in mutual strife would seem to defeat the very end and purpose for which they combined, namely, for the purposes of production. In speaking of this division in the field of industry Pope Leo XIII says, "The great mistake made in the matter now under consideration is

⁶ Apostolic Letter "Christian Democracy," (Jan. 18, 1901).

⁷ John xviii, 37.

to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. . . . Each needs the other. Capital can not do without labor, nor labor without capital." Since capital and labor are mutually dependent it would seem, therefore, to be to the interests of both to engage in the joint undertaking of establishing a maximum of productivity. But unfortunately capital and labor do not agree concerning the division of the product. Both parties are, for the most part, self-centered as regards their respective interests. The former is desirous of amassing wealth and power irrespective of the rights of labor, whereas the latter is intent on securing higher wages and more leisure regardless of the rights of capital. If any steps are to be taken to adjust this situation the initiative rests with the capitalists. The capitalists may and can change the present trend of industrial relations by permitting labor to participate in the management of industry. The advantages of labor participation in management would be no less great to the employer than to the employed. Amicable relations would exist where there was previously a spirit of antagonism, the creative faculties of the workers would be further developed, and their actions would be motivated by a desire to work for mutual interests instead of personal interests, and finally, a sense of responsibility would impel the wage-earner to curtail the possibilities of waste and strive for an increase of production. In a word, a partnership would be established whereby greater benefits would be assured not only to capital and labor, but also to the general public. However it is not surprising that the capitalists should fail to recognize the expediency of labor participation in management, since it is characteristic of man to overlook that which is obvious. Hence for the present the wage-earner must continue as an animated cog in the machinery of industry, and consequently must be reckoned with as a cost item.

Since labor, viewed from the standpoint of profit and gain, is a cost, the services of labor are naturally sought by the employer for the greatest possible time at the least possible expenditure. In following this mode of procedure, the employing classes are very apt to deprive the working classes of their just claim to a living wage. In fixing a norm concerning the living wage Pope Leo XIII declares, "The remuneration must be enough to support the wage-earner in *reasonable and frugal comfort*.

If through necessity or fear of a worse evil the workingman accepts harder conditions, because the employer or contractor will give him no better, he is the victim of force and injustice."

In discussing wages Pope Leo XIII restricted himself to the question of the minimum of wage justice, and fixed a living wage as the least amount that will conform to justice. In what a just wage really consists has never been adequately determined. However it is established that when the employer and the wage-earner enter upon a legitimate contract, the former is required to give at least a living wage, and the latter is likewise held to perform an honest day's work for the compensation he has agreed to accept. In other words, the contracting parties are expected to conform to the right and reciprocal duties which the contract necessarily entails. Right and duty are correlative,⁸ so that wherever a right exists it presupposes a duty in others. Much of the friction existing between capital and labor may be traced to the tendencies of both parties to evade the principles of justice and right as set down in the moral law. This apparent negligence of the employing classes and the working classes to adhere to the principles of the moral law has been well described by Dr. John A. Ryan as follows; "Inasmuch as the material interests of capital and labor are identical in some respects and opposed in other respects, the duty of every lover of peace and justice is to emphasize and extend as far as possible the field of common interests, and to reduce to its lowest attainable dimensions the domain of antagonistic interests. The most effective means to this end would be religion; for, as Pope Leo XIII declares, it reminds 'each class of its duties to the other, and especially of the obligations of justice.' Nor is the objection well taken that the teaching of religion concerning justice and the other social virtues is of no practical efficacy, since both parties to the industrial controversy profess devotion to these ideals. For the most part such profession is mere lip service, and confined to the realm of abstractions. Only a minority of either capitalists or laborers ask themselves sincerely and searchingly the question: 'What does justice require of me in this controversy with the other party of the industrial contract?' The great majority content themselves with a militant assertion of their rights. They give little deliberate thought to the limitations of their rights, and still less to their reciprocal duties. And

⁸ Dom. M. Prümmer, O.P., *Manuale Theologiae Moralís*, Vol. II. p. 3.

the content of their rights they interpret in the light of their desires rather than upon the basis of religion and morals.

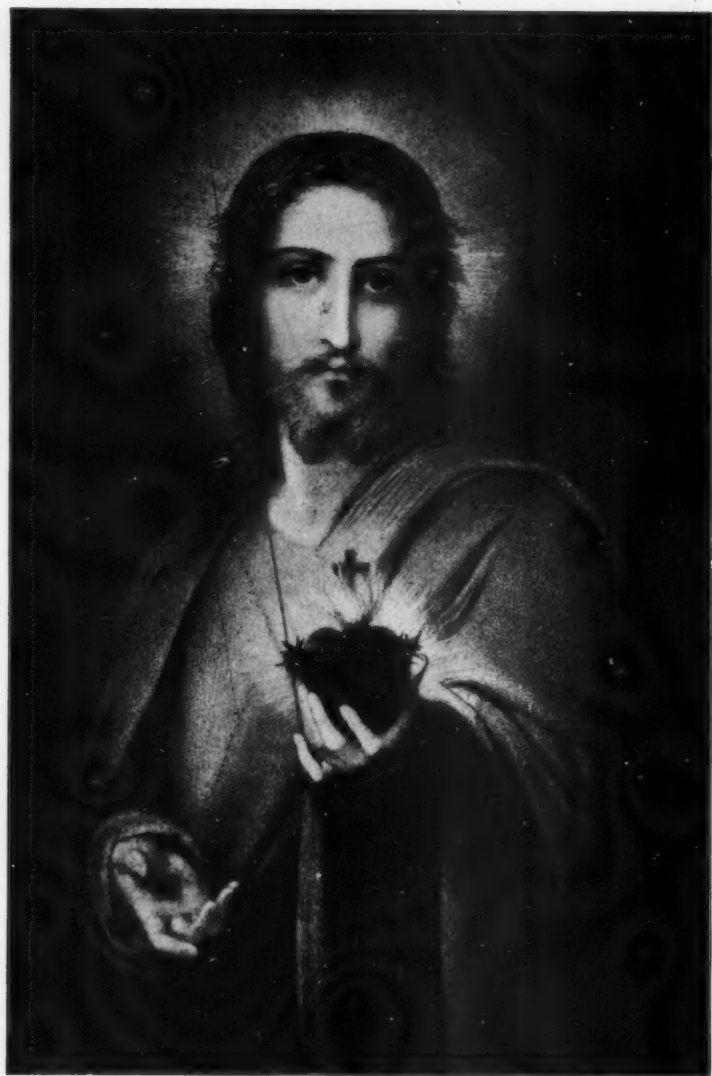
"In practice this attitude is equivalent to a flat rejection of the moral element. Were capitalists and the laborers to take seriously the proposition that their mutual relations are subject to the moral law, each one would ask himself these questions; 'What are my just claims? What are the *limits* of these claims, that is, just how far may my claims be rightfully extended? What are the rightful claims of the other party? What, therefore are my duties?' The man who honestly puts to himself these questions, and takes a reasonable amount of time and trouble to answer them in the light of the best information that he can obtain, will find that the principles of justice as applied to industrial relations are by no means empty platitudes. So long as men fail to weigh and consider in some such fashion the application of these principles, the fault is with themselves, not with the principles."⁹

The aim and purpose of the great Labor Encyclical of Pope Leo XIII was not only to bring about an amelioration of the conditions of the working classes, but also to restore peace and order on the firm basis of justice and Christian charity. Hence the greater portion of the Encyclical, which is upheld as a complete and perfect summary of social economics, has been devoted to the solution of the social question from the standpoint of Christian teaching. Therefore, in closing his noble and inspiring message to a struggling society, Pope Leo XIII bids us turn to the healing fountain of Religion. He teaches that, "since religion alone can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail."

⁹ *Capital and Labor*, "The Principles of Justice," p. 7.

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"BEHOLD THIS HEART, WHICH HAS SO LOVED MEN."

THE CATHOLIC CHURCH ON ART

PIUS HOLDEN, O.P.



HE Church has always recognized the place that Art can and should hold in the lives of men, and from her earliest days has never hesitated to make use of it, not alone as a means of directing their thoughts toward God, but also that their prayers and acts of homage might be fittingly housed in architectural triumphs and suitably clad in vestments of colour and rhythm. There has been however occasional controversy with regard to this use of Art, especially during those times when one form of Art no longer appealed and a new one was replacing it in popular esteem. Then there was discussion concerning the nature and end of art, and the possibility of reconciling it, or at least some of its forms, with the Church's teaching and practice in the sphere of morals. A particularly sharp controversy is raging to-day.

The past fifty years have witnessed the failure of what is commonly called "Modern Art" to appease the intense yearning for beauty ever present in the soul of man. The fact is obvious, attested not only by the unsatisfied longing of our hearts after the contemplation of present day creations, but also by the conviction of a constantly increasing number of artists that continuance in the narrow groove of the last two or three centuries is sheer folly. Conscious of this failure, they are groping their way towards a new art, one that will more adequately slake our thirst for beauty,—a long and arduous task, for the fundament upon which they must build their structure, if it is to endure, lies deep and will never be reached by a mere scratching of the surface. At such times controversy is not surprising. Bewildered by the clamour of a work-a-day world which has deliberately bartered the pure delights of real art for material pleasure and mechanical progress, confused by the endless academic discussion with regard to the nature and end of Beauty and Art, hampered by lack of agreement among his fellows, the artist to-day is in sore straits. He stands apart; he alone must answer

the question whether art shall perish from the face of the earth; and he alone must prove his answer. Whether the new art (if there be one) will return to the glories of the Middle Ages or hue its way on and on to something which lies still in the future is a moot point with ardent champions for both a return and an advance. One thing is certain. The artist must return to the inspiration of those Masters of the Middle Ages, and perhaps also, to their method in training and execution.

Let us glance back for a moment at the panorama of the past. A glorious succession of monuments of surpassing splendour unfolds itself to the eye. Masterpieces in gold, bronze, marble and oils adorn the halls of palaces and enhance the beauty of gardens. Mighty cathedrals lift their turrets high into the sky. Love, courage, holiness, all the beauties of every virtue speak to us from pictures and statues. This was an art deeply conscious of the place of Catholicism in the hearts of men, an art which was inspired by the very breath of the Holy Spirit, the Spirit of Truth, Beauty and Love. Everyone spoke of art and thought of it as a natural activity of Catholic life, a natural perfection of the Catholic soul. That the Church accepted it and used it is evident. There remains only to answer the question—what was her conception of art and what place did she accord it in the scheme of things. Her answer is contained in the teachings of her philosophers, an epitome of which may be found in the writings of Saint Thomas Aquinas.

One will not find in the *Summa* or in the other works of Saint Thomas a complete treatise on Art as such, for the Angelic Doctor considered it only in connection with something else. When speaking of beauty he of course frequently refers to the manner of its externalization and perpetuation. Again, when he asks such questions as "Is Logic an Art?" "Is Prudence an Art?" etc., his views with regard to the nature and end of art may be seen. If however we gather from all his works his various statements concerning art we shall find ourselves possessed of a complete logical treatise.

Since art is the externalization or the concretization of beauty we shall understand his position better by familiarizing ourselves with his teaching with regard to beauty. When Saint Thomas approached the discussion of this question he found the philosophers divided into two opposing camps, the extreme objectivists and the extreme subjectivists. For the former beauty was resident only in extramental reality and existed there in its

fullness entirely independent of our appreciation of it. For the latter beauty was a mere subjective reaction, that is, our mental or physical response to the action of certain stimuli. There were of course various interpretations of both objectivism and subjectivism, but this general division is sufficient for our purpose.

Saint Thomas recognized some truth in both systems, but realized that neither the one nor the other fully answered the questions concerning the nature and residence of beauty. Ever wary of extremes in all his philosophic conclusions, he sought the solution in a synthesis of the two. For him beauty existed not alone in the extramental world, nor alone in the mind, but in both. Almost supernaturally adept at briefly defining, he speaks of beauty as "that which pleases when seen." In this definition are the elements which place beauty in various objects of the external world and in our own mental reaction which follows their perception. It is to be particularly noted that the pleasure afforded by the contemplation of beauty is an intellectual pleasure. For him three elements combined to make a thing beautiful. First of all, it must be integral, that is, possessing all the parts and qualities which, considering its nature and purpose, it should have. Then it must be endowed with proportion and harmony. Finally there is required the surpassing splendour and brilliance of its form. Now all these elements appeal particularly to the intellect since it is the intellect which recognizes the form and the form is what makes the thing what it is and endows it with its harmony and integrity.

Beauty is, of course, found in the things of creation. The omnipotent and beneficent God, Who has communicated His perfections to His creatures, would not withhold the greatest of these perfections. Apart from philosophical reasons we have the testimony of our own experience. Who has not felt the splendour of the tossing sea or towering mountains, and who has not found delight in the brilliant colourings of the setting sun? But beauty is found not alone in those works which are directly from the hand of God. When He made man in His image and likeness, He made him particularly like Himself by bestowing upon him the ability to create, as it were, and perpetuate works of beauty. This ability we have designated "art." Art in the popular sense is an object such as a painting, statue, etc., the contemplation of which provides pleasure. Saint Thomas, more precisely distinguishing between art and its externalization, defines art as a habit of the practical intellect directing man's pro-

ductive activity enabling him to endow the thing produced with all the qualities its perfection demands.

It may perhaps be recalled with profit here that we speak of the speculative and practical intellect because of its twofold operation; the one, of knowing; and the other, of doing or making. The speculative intellect is concerned entirely with the apprehension of truth, while the practical intellect directs that activity of man which terminates outside himself. The practical intellect has itself a twofold operation—that of doing in the moral order, and that of making in the efficient. Art is the habit which directs man's activity in making. Art has been defined as a habit, just as knowledge in the speculative order and prudence in the moral; but, unlike knowledge, it does not remain an immanent thing, altogether in the intellect; its term is in some extramental object: and, unlike prudence, it is not, at least directly, concerned with the final end of our moral acts; its solicitude is only for the perfection of the art-work here and now to be done. But just as prudence directs us in all the acts by which we approach our final end, so art directs the artist in all the acts which tend to the perfection of his work and warns him from such as would render it imperfect.

It is however scarcely sufficient to speak of art merely as a habit of the practical intellect, for, unless we are deeply analytical, the real significance of the statement will escape us. Art is a thing of the spirit, a perfection which has its birth and fullest being entirely within the soul of man. It is a mirroring of a beauty (first of all in the soul of the artist, and later, perhaps, in colour, lines, or rhythm) which is ultimately resident in the Divinity Itself. This it cannot do unless the artist has first seen and appreciated beauty, which is accomplished by the immanent operations of the intellect and will whereby he discerns beauty and takes delight in it. Intense activity of the mind is required that he may discover beauty, for, let us remember, the beauty of a thing arises from the brilliance of its form and the integrity and harmony of its parts, and these are the objects of the action of the intellect whose office it is to know the essences of things, their ends, and the harmonious ordering of all their parts to those ends. Briefly, if the artist would be true to his vocation, his spirit must commune with the things that are beyond and above matter, especially with the divine Spirit; his soul must be attuned to the rhythmic movement of all creation (towards its

end), for only then will his art, like creation, be a reflection of eternal Beauty.

Since art is such a vital and intimate part of the artist we can readily see that it is vitally and intimately connected with the civilization, or rather, with the thought and spirit of the civilization of which the artist is a member. He leads his own life, it is true, just as we all lead our individual lives; but not one of us can escape the distinguishing characteristics of the civilization in which we live. Its spirit and thought influence our every act. Herein lies the reason for the chaotic condition of art in the present day. Our civilization was profoundly disturbed by the three revolutions, the religious, the political, and the industrial. Customs and habits of life were changed; moral and esthetic values distorted. When these things which affect art so vitally were attacked it was to be expected that art itself would suffer in consequence. It was repudiated by the first revolution, surrendered to patronage and commercialism by the second, and frankly exchanged for material progress and mechanical technique by the third.

It belongs to the artist however to shape, in a measure at least, the destinies of the civilization in which he lives. The things of God must ever return to Him, and Beauty, perhaps His most glorious perfection, must ultimately direct our thoughts to Him. To the artist God has given the power to reproduce works of beauty. If he is sincere in his service of beauty his work will lift our spirits from out the commonplaces of a work-a-day world to the magnificent beauty of the spiritual realm where they will finally discover an eternity of delight in Beauty Itself. The way is unmistakable and unfailing, for beauty is also truth and goodness really, and these lead directly to Him from Whom they have come. But it is a hard and difficult way. Beauty is severe and stern in her demands upon her servitors, the artists. And to-day it is doubly difficult for they have not alone the task of preserving their own disinterestedness and freedom from the patronage and commercialism which the world would force upon them, but also the task of bringing the world once again to the feet of real and eternal Beauty.

The decline of Art has resulted in a general dissatisfaction not only among the artists but also among those who are true lovers of beauty. The artist is troubled in spirit because he is aware of his vain striving toward the ideal;—truly a test of the stuff of which he is made for his spirit is fettered by lack of

proper inspiration and by all the disconcerting distractions of a world which is rushing helter-skelter far from the source of its life and beauty, and these fetters will be loosened only by the supremest acts of courage. All those who have the true interests of art at heart have watched with dismay its downward trend through the centuries. The time is a troublous one. How far art has strayed from its proper path may be seen in the pitiful helplessness of the artist. He has been led astray by the promises of the world, promises which it has never fulfilled because ultimately it could not. He has discovered the emptiness of these promises and only the noblest natures could survive the pain of the discovery. Many have become restive and impatient with the slow progress from failure to success. Once more we hear the despairing and cynical cry—"After all is there such a thing as beauty?" "What is it and where is it?" "Can man really produce it?" To the general lack of knowledge there has been added the confusion arising from academic dispute, regrettable absence of precision in terminology, and a rebirth of all the ancient prejudices.

Since the Church has always been a guiding spirit in the various movements of our civilization, a leader to whom all turn either willingly or in spite of themselves, she must once again make clear her attitude with regard to Beauty and Art. Misunderstanding is widespread, not alone outside the Church but even among her children. Odd, when one thinks of it, for she has ever been the protectress of the arts; but querulousness and narrowness of vision born of years of mental repression and misdirection blind us and warp our judgment. This is why we hear such questions as "Does not the Church lay too heavy a hand upon the artist?" "Are not a real art and a sincere catholicism mutually exclusive?" The mistake has been further spread throughout the length and breadth of the land by the avalanche of commercialized religious art with which the Church has been overwhelmed. She stands before us a pitiful spectacle; the eternal Bride of Christ, the Mirror of divine Beauty is to-day a gaudy and overdressed woman.¹ So many of our churches no longer appeal to us as fitting temples of Him Whom "the universe cannot contain." Statues and paintings do not convince us of the real enduring beauty of union of the spirit with God. Nor has catholic literature escaped the deteriorating influence which infects its art. The novel is for the most part an insipid thing,

¹ J. Maritain, *Art and Scholasticism*, p. 208.

without vitality or virility. Its pietistic excess is uninviting and bores us; or on the other hand, its complete lack of any sense of the fitness of things is disgusting. Hagiography is, in the main, hopelessly futile. It places the saints so far beyond the reach and understanding of ordinary men that they merely chill those who seek from them the warmth of divine love. We have seen all this in so many places and for so long a while that we think of it now as a natural condition. It has become a part of our catholic life, just as the parochial church and Mass on Sunday. Is the Church, then, as blind as we? Emphatically no.

The traditional position of the Church with regard to art cannot, after sober thought, be mistaken. We have but to recall for a moment the long list of popes and bishops who have given whole-hearted support to art-production, the long list of masters who have lived real solidly-catholic lives and have left statues and paintings for our perpetual delight, we have but to recall that God Himself gave explicit directions for the beautiful appointments of His temple, to be relieved of any lingering misgiving about the attitude of the Church towards art. She has nothing but approval for art: but this supposes that art be true to itself, that is, that it be always the sincere servitor of beauty, that it never surrender itself to the devastating influence of whatever will seduce it from such faithful service.

The Church has on occasion condemned the works of certain artists, or perhaps, only some of their works. In such manner also certain schools have encountered her frown of disapproval. This is not because she is taking issue with art itself, but only because the artist has so far forgotten his high vocation as to deliver it up to the dictates of patronage, commercialism or self-advancement, or because, even though true to his art he has externalized it in a manner detrimental to the interests of divine truth which she must ever zealously guard. It is for such a reason that the Church does not look with favour upon Modern Art. Her quarrel with this art is not because it is modern. The Church herself is and has always been modern, for her mission is to all men, and living organism that she is, she ever adapts herself to the particular needs of time and place. She has condemned much of present day production then, not because it is modern, but because that which we know as Modern Art is not real art in the honest service of beauty, but an art done almost to death by constant attack down through the centuries, an art plundered of its source of life and its great heritage and which

can now only minister to the shallow pleasures of sense and the superficial delights of men who "see but do not perceive, who hear but do not understand."

The question of the relation between art and morality is an old one. The Church in her answer particularly insists that art must never be subversive of man's ordination to his ultimate end, God. In its own sphere, it is true, art is supreme. It is the servitor of beauty only. It is concerned simply and solely with an art-work here and now to be done in order to endow it with every possible perfection and beauty. If the artist has any other purpose in mind, any other intention, he is subordinating his art to an alien influence. However, even though art is in itself morally indifferent, its production, the art-work, is not, for, over and above the delight it affords, it will inevitably uplift or degrade. The high purpose of man's creation is that he may spend eternity with God. To do this he must while on earth faithfully observe the law of God. The obligation is grave and incumbent upon the artist no less than upon his fellow men, for he is first of all a man and his artistic activity consists in human acts; he is therefore amenable to the law which commands that all human acts be ordained to God. It follows then, that although art is in itself free, since it plays such a vital part in the lives and emotions of men, it must never contravene this law. More than this; the artist must avoid not only those things evil in themselves inasmuch as they turn him or his fellowmen away from God, but he must occasionally surrender some of the privileges to which, simply speaking, art may justly lay claim. An example of this may be found in the Church's condemnation of the "Crucifixion" of a famous painter. His faith or his artistry were never questioned. He was overwhelmed by the intensity and bitterness of Christ's suffering. His painting portrayed the features of Christ so distorted by pain and grief that it endangered the tradition and theological teaching of the Church which hold that the serene operations of His mental faculties were never disturbed. And so, the condemnation. Another instance is the use of the nude. Nudity is not necessarily immorality, and therefore it is not forbidden. It is however always dangerous, especially at a time when there is so much pandering to sensuality. The artist, in his use of the nude, must proceed with the greatest care and caution, strongly setting forth the ideal so that his creation will offer not mere sensual enjoyment but the pure delight of the mind. The Faith of the catholic artist will help him incalculably. His

spirit is fortified by supernatural love for God and man and rectified, directed in its progress toward its final end, by supernatural prudence. Quickened by this lively Faith and ever obedient to its law, he will find fullest expression for his artistic genius and provide for us, what real art should always provide, a fleeting glance at eternal Beauty.

The story of present day activity is not entirely a pessimistic one. There are a few (although a very few) who possess the master's touch. Others, conscious of the failure of "Modern Art" for the most part, are resolved to strive mightily for an art that will satisfy, as far as it is humanly possible, our longing for beauty. The future is promising, with a promise that bids fair to be realized if the artist is sincere in his resolve. Whatever path he may choose as the best solution of his difficulty he may be assured of the constant solicitude of the Church. She will always be, as she has ever been, ready and willing to help and direct him with a wisdom and prudence that have stood the test of centuries. But after all, she can only help. The artist himself must take the initiative. Art is a perfection of his individual soul. He must treasure it as a gift given only to a few. He must nurture it with the greatest care, and guard it well that it may never be debased. What the man is, so will his acts be. The artist will be greatest when the man is warmed by an abiding love for God and fellowman, when he is strengthened by a fortitude superior to every obstacle, when he is guided by a prudence which will ever keep him on the path of truth and goodness. His intellect must penetrate to the most secret places of creation, nay even to God Himself, and grasp the secret of being, for only in the man who knows the ways of the God Who is Beauty Itself will art receive its fullest being. Once he has prepared himself well for the exercise of his art, his choice of theme is unlimited—as much so as Infinity Itself. But, there has been enough of cynicism and ugliness. Let his art be true and bring to us real beauty. Let his sculpture and music and painting speak to us of the beauty of love, the beauty of loyalty, the beauty of courage; let it reflect for us the divine perfections of our Creator. It is an anguished cry which is wrung from us, the artist must find himself—for himself and for us.

BLESSED JORDAN'S CONTRIBUTION TO MATHEMATICS

J. RAPHAEL O'CONNOR, O.P.



WITH the dawn of the present century there was already at work upon the trend of historical research a new influence, an influence which has inspired latter-day historians to rise as far as is humanly possible above personal prejudice, acquired or inherited; to transcend the narrowing limits of nationalism, religion and race. For four centuries immediately preceding, that is to say, from the time of the Reformation, history had been, in the words of Comte de Maistre, "one great conspiracy against the truth." Especially was this true in all that regards the Catholic Church and her attitude towards science. Only the critical viewpoint of modern history, insistent on examining original manuscripts, has convinced present day students that the discoveries of Church scholars form in large part the bed-rock foundation on which is built the edifice of modern science.

Looking about for a reason for all the obscurity, and in many cases out-and-out deception, we are forced to conclude that it was mainly the work of the "Reformers." For with the rise of the Reformation there also arose a new body of Protestant tradition in direct contrast to that of the Church. These Reformers were entirely occupied with an attempt to place their religious rebellion in a favorable light in the eyes of the educated world. To accomplish this purpose they spared no effort, going to unbelievable extremes to blacken the most luminous pages of Catholic achievement. Subsequent generations, however, were more often deceived than deceiving.¹ Already deeply entrenched in a prejudicial tradition, they had no reason to doubt the learned men to whom they looked for leadership.

But all of this confusion and much of the detrimental prejudice is being gradually battered down by a steady barrage of truth and original research. What has already been done merits high commendation and leaves one somewhat hopeful of a com-

¹ James J. Walsh, *The Church and Science*, p. 24.

pletely fair-minded judgment of the Church's part in the development of science in the not too distant future.

Modern historians, working with this new, broad and unbiased perspective, have given to many of the Church's most accomplished sons a merited, though belated, recognition. This is more especially true of those who labored in the field of science. Not the least among these is the Dominican, Blessed Jordan of Saxony, or Jordanus Nemorarius as he is sometimes called. While the purpose of the present paper is principally to treat of Jordan as a mathematician, it might be well first to review briefly his life. He was born in Borgentreich, in the diocese of Paderborn, a mountainous and woody country from which he received the nickname *Nemorarius*, which freely translated means yokel.² Père Berthier, O. P., places the date of his birth at about 1190. We find him in 1220 at the University of Paris receiving the habit of a Friar Preacher from Father Matthew of France. Already he had a reputation for learning and had distinguished himself in philosophy, mathematics, literature, scripture and theology.³ The following year, 1221, the general chapter of the Order at Bologna appointed him provincial of Lombardy. So marked was his ability and sanctity, and so great was the confidence in which he was held by the brethren, that in 1222, upon the death of St. Dominic, he was elected to be the second Master General of the Order.

Père Mortier has given us a very capable account of his personal character. "God blessed him generously," he tells us, "with those masterful qualities which enchant and captivate others. Jordan was a charmer of men. He possessed those bed-rock virtues which compel respect and enforce confidence—personal austerity, angelic purity of heart, nobility of soul, an unswerving spirit of justice, heroic forgetfulness of self. Providence enriched a strong mind with the most lovable attractions. His speech was ready and gracious. It scintillated with wit, and was as sharp as a sword. In case of need it could strike the terror of a clap of thunder. This gift he used with the greatest skill, going straight to the point which he wished to inculcate. Affable and easy of approach, kindly in his ways, ever in good humor (often even jovial), his gentle nature disarmed all wrath. He was an ideal Friar Preacher—a true type of the Order."⁴

² Moritz Cantor, *Vorlesungen über Geschichte der Mathematik* (Leipzig, 1892) II Band, Kap. 43, p. 57.

³ Quetif-Echard, *Scriptores O.P.*, p. 98;

V. F. O'Daniel, O.P., *The First Disciples of St. Dominic*, p. 400.

⁴ Mortier, *Histoire des Maîtres Généraux*, I, 143.

His chief delight was to work among the young. His letters to Blessed Diana reveal that he seldom failed to receive from twenty to thirty novices into the Order around the Easter time, the fruit of his alternate courses of Lenten sermons at Paris and Bologna. Some idea of the incredible industry of the man, and of his dynamic energy, may be had when we realize that, during his term as Master General of the Order, he founded four new provinces, established sixty new convents throughout Europe and the Holy Land, personally clothed over one thousand novices with the habit, and did all this in the face of the most formidable opposition.

Germany was ruled by the stubborn and perverse Frederick II who was patronizing forbidden Jewish and Saracen philosophy, fostering the astrological speculations of Michael Scot and keeping a Saracen harem at court, chiefly because it was singularly offensive to the Pope with whom he was then engaged in a quarrel. It is significant that Dante, who was almost his contemporary and who obtained his knowledge of him from those who knew him personally, places him in the Inferno with Epicurus and his followers. Yet Blessed Jordan had the courage to berate personally, this man who had for so long struck terror into the hearts of his subjects. He called him to task for his shameful conduct toward the Pope, Gregory IX, for his superstitious belief in auguries, for his patronage of the Jews and Saracens and persecution of the Christians. He concluded by exhorting him to a complete change of conduct and to a serious concern for the salvation of his immortal soul. Frederic II, admiring the man's fearlessness, was converted (though his contemporaries doubt it), and on his death bed was clothed in the Cistercian habit.⁵

Over France ruled Philip Augustus, cold, unscrupulous, a constant menace to the program of Innocent III for reform. The Holy Father was forced to lay the country under interdict until Philip repudiated his unholy relations with Agnes of Meran and took back his lawful wife, Ingeborg of Denmark. In Spain, Alfonso also had to be whipped into line and forced to break off the marriage contract he had entered into with his own niece. And in England the notorious and recalcitrant John was dead only nine years.

⁵ *Acta Sanctorum*, V, 733, no. 52; Fleury, XVII, 144.

Such were conditions in the Europe where Jordan labored so successfully, a Europe steeped in a complete moral indifference, especially on the part of its chief rulers. From such men Blessed Jordan and his Friars could expect little encouragement and no practical help in their enormous task of regenerating the tenets of Christian morality throughout the western world. Their difficulty did not stop here however. For over and above this general decline of morality they were confronted by the voracious monster of the Manichean heresy which sought to devour what vestiges of Christian life the menace of indifference had left. The added momentum received from returning apostate crusaders and the entrance into the West effected through the rising commerce of Venice helped to spread this heresy over the entire face of Europe.⁶ Its devotees covertly propagated their religious obscenities and held midnight assemblies at which the most disgraceful debaucheries were consistently practised. Subsequently they divided into some seventy-six sects of which the best known were the Albigenses, the Cathari or Puritani, the Luciferians, the Paulicians and the Paterenes, with whom at a later period a large number of the Waldenses became partially identified.⁷

One is amazed at the far reaching influence of this gifted and hard working Dominican Friar, who labored in an atmosphere of such universal antagonism. He converted hundreds to a better moral life. He dispelled heretical doctrines from the minds of the most learned men at the universities of Paris, Bologna and Oxford. We have already seen the fruitful results of his labors for his own beloved Order. The marvel of it all is that, despite such unceasing labor, wearying journeys on foot to every part of Europe, days of prayer and preaching, despite all of this, he found time to withdraw to the quiet of his cloister and there discover mathematical principles which were epoch making in the development of that difficult science.

His accomplishments in the field of science have been more or less overshadowed in history by his preeminence as an organizer, as a preacher, and as a theologian. An English chronicler of the fourteenth century, Nicholas Trivet, under the year 1222, tells us that even so early in his career Jordan was considered

⁶ Fletcher's notes on 1st letter of DeMaistre on the Inquisition, Mosheim, *Eccl. Hist.* V, III.

⁷ Everini, *Epist. in Bernardi Opp.* I, 1492; (Dollinger).

great in the profane sciences and especially so in mathematics.⁸ But before proceeding to a consideration of the actual works of Blessed Jordan it might be interesting to examine the chain connecting the mathematics of the classical era and of the thirteenth century.

The first name of prominence we find at the end of the fifth century, that of Boethius (475-526), whose mathematical works might better be called compilations. They comprise a geometry consisting of excerpts from the first, third and fourth books of Euclid,⁹ and a number of treatises on arithmetic founded on the work of Nichomachus the Jew. Cassiodorus (480-566) contributed a quadrivium of arithmetic, geometry, music and astronomy. It has always seemed quite paradoxical to the writer and not a little amusing, that music, "that house in which is held communion with the infinite," that medium of expression which has conveyed to men all the warmth of inspired beauty and emotion, the delicate tone pictures conceived in the souls of artists, is to the scientist but a subdivision of the hard, cold science of mathematics.

St. Isidorus (d. 636), who became bishop of Seville, also devoted the third volume of his encyclopedic twenty volume *Origines* to the mathematical quadrivium. He gives definitions and grammatical explanations of technical terms but no description of the modes of computation then in use. The subsequent century of darkness was finally dissipated by the appearance of Bede the Venerable (672-735), a native of Wearmouth, England, and the most learned man of his time. He is responsible for several erudite tracts on *Computus*, or the computation of Easter time, and on finger reckoning. It appears that a finger system was then widely used for calculation. Bede was followed by Alcuin (735-804), an Irish monk, who because of his renown as a mathematician was called to the court of Charlemagne.¹⁰

In the confusion attendant upon the disintegration of Charlemagne's mighty empire, scientific pursuit was abandoned until the tenth century. Gerbert the Aquitanian (950-1003), who be-

⁸ Nicholas Trivet: "Hoc anno in Capitulo Fratrum Praedicatorum Generali tertio, quod Parisiis celebratum est, successor Beati Dominici in Magisterio Ordinis Fratrum Praedicatorum factus est Frater Jordanus, natione Teutonicus, Dioecesis Moguntinae, qui cum Parisiis in scientiis saecularibus et praecipue in mathematicis magnus haberetur."

⁹ W. W. Rouse Ball, *History of Mathematics*, "Boethius."

¹⁰ Florian Cajori, *History of Mathematics*, "Mathematics of the Middle Ages."

came bishop of Rheims and later Pope as Sylvester II, was chiefly responsible for the renewed zeal of the monks in their study of mathematics during this period. He discovered the geometry of Boethius and made it the text book for all Europe. His writings consist of a treatise on arithmetic, another on geometry, and still another on the use of the abacus. The abacus, as described by Berenellus, a disciple of Gerbert, was a smooth board on which geometricians were accustomed to strew blue sand in which they traced their diagrams.¹¹ However the abacus as generally used consisted of a wooden frame across which were suspended beads or counters much in the same manner as those at the top of children's slates as an aid in learning to count. The rules for its use were most intricate. Gerbert's work on geometry is said to be of unequal merit, but in the course of his discussion he corrects several errors made by Boethius and solves several propositions of remarkable difficulty for the time. One of these problems is to find the sides of a right angle triangle whose area and hypotenuse are given.¹² His rules for division are the oldest extant.

From this brief retrospect we learn that, with the single exception of Gerbert, no writer added anything of importance to the sum of mathematical knowledge from the classical period to the beginning of the twelfth century. It may be said in full truth that even at the close of that century mathematical learning was of a most elementary and fragmentary character.¹³ But then was born a new and more intellectual era in the progress of science, which gave us mathematicians of the stamp of Blessed Jordan and Leonardo of Pisa, the Venetian merchant; a jurist in Raymond of Pennafort, whose work in canon law was the mainstay of church law till as late as 1918; and in Jordan's illustrious pupil, Albertus Magnus, the most comprehensive scholar of the middle ages, who merited for himself the title *Doctor Universalis*.

Up until the close of the last century Blessed Jordan's mathematical works were almost entirely unknown.¹⁴ However his star is once again in the ascendancy, mainly through the exhaustive research of Professor Maximilian Curtze of Thorn, and of Mortiz Cantor whose monumental work of four volumes, *Vorlesungen über Geschichte der Mathematik*, seems to be the prin-

¹¹ *ibid.*

¹² W. B. Cahill, "A Famous Medieval Mathematician," *The Rosary Magazine*, Dec. 1905.

¹³ *ibid.*

¹⁴ W. W. Rouse Ball, *op. cit.*, p. 177.

cial source book for all modern history of mathematics. From their elaborate investigations we learn the interesting fact that we owe to Jordan of Saxony the invention of syncopated algebra in which letters are used for algebraical symbols. Hints of this practise were already made in the works of earlier writers including Aristotle, Diophantus and, in one instance, Leonardo of Pisa. But Jordan used letters quite as they are used to-day, letting "b", for example, represent any number whatsoever.¹⁵ He also made use of letters to demonstrate the rules of arithmetic as well as algebra. In this practise the learned Dominican was far in advance of his contemporaries.¹⁶

His work *De Numeris Datis*¹⁷ is a system of algebraic rules and one of the leading treatises of the Middle Ages on algebra.¹⁸ It is divided into four books and contains solutions to one hundred and fifteen problems. The problems generally relate to a *numerus datus* (a number whose quantity is known) which has to be divided in some stated manner, as in many of the problems of the present algebra text books.¹⁹ One of his first problems consists practically in the division of a given number into two parts so that the sum of the squares of the parts shall be another given number.²⁰ Others of these problems lead to simple or quadratic equations involving more than one unknown quantity. He shows a knowledge of proportion surprising for that era.

In geometry he is represented by three works, *De Triangulis*, *De Similibus Arcubus*,²¹ and *De Isoperimetris*,²² of which the first named is the most important. This is divided into four books. In the first, besides a few definitions there are thirteen propositions on triangles based on Euclid's "Elements." The second contains nineteen propositions mainly on the ratios of straight lines and the comparison of the areas of triangles; for example, one problem is to find a point inside a triangle so that the line joining it to the angular points may divide the triangle into three equal parts. The third book contains twelve propositions chiefly concerning arcs and chords of circles, while the last book has twenty-eight propositions, partly on regular polygons and partly

¹⁵ Cantor, *op. cit.*, II, (2), 56; G. Enestrom, *Bibl. Math.*, VII, (3), 85.

¹⁶ W. W. Rouse Ball, *op. cit.*, p. 177.

¹⁷ Published by P. Teutlein in 1879 and edited in 1891 with comments by Max. Curtze in Vol. XXXVI of the *Zeitschrift für Mathematik und Physik*.

¹⁸ W. W. Rouse Ball, *op. cit.*, p. 178.

¹⁹ P. Teutlein, *Abhandlungen* II, 135, (1879).

²⁰ *ibid.*, p. 136.

²¹ Published by Curtze of Thorn in Vol. VI, *Mitteilungen des Copernicus-Vereins zu Thorn*, (1887).

²² Published by Curtze, Vol. XXXVI, *Zeitschrift für Mathematik*, (1891).

on miscellaneous questions such as duplication and trisection problems.

The *Algorithmus Demonstratus*²³ of Blessed Jordan contains practical rules for the four fundamental processes. By a general use of Arabic numbers in this treatise he gives evidence of the progressive mind so characteristic of all really great men, in readily accepting the worthwhile innovations and discoveries of others. (This system of Arabic numerals had only shortly before been introduced into general use by Leonardo of Pisa.) He divides this work into ten books dealing with the properties of numbers, primes, perfect numbers, etc., ratios, powers, and progressions. It would seem from it that Jordan knew the general expression for the square of any algebraic multinomial.²⁴ Until the last part of the eighteenth century this work was universally attributed to Regiomontanus (1436-1476). Now once again its authenticity has been denied by G. Enestrom²⁵ but such an eminent authority as David E. Smith, writing in 1923, has not seen fit to accept this statement unrestrictedly.²⁶ However even though it should be proved to be not the work of Jordan, it would derogate in no way from his reputation as a mathematician, nor from his just renown as the discoverer of syncopated algebra which he used chiefly in his works *De Numeris Datis* and *Arithmetica decem Libris Demonstrata*.²⁷

Jordan's knowledge was by no means limited to arithmetic, geometry and algebra, for he was also well versed in the astronomy, mechanics and optics of his age. The *Tractus de Sphaera* was for a long time a classic and went through several editions.²⁸ His efforts in mechanics are embodied in his work entitled *De Ponderibus Propositionibus XIII*, which was printed at Nurnberg in 1533 and contains among other things a brief treatment of statics.

Many authors have used Jordan's works without due acknowledgement; some in sheer plagiarism, others because of historical misinformation. One source of this lack of recognition is had in the fact that a Franciscan Friar, Lucas de Paciola of Venice (d. 1510), wrote a *Summa de Arithmetica Geometria Proporzioni e Proporzionalita* which was the first book printed on arithmetic and algebra in Venice (1494). It thus antedated the

²³ Published by Curtze in Vol. XXXVI, *Zeitschrift fur Mathematik*, 1891.

²⁴ W. W. Rouse Ball, *op. cit.*, p. 178.

²⁵ G. Enestrom, *Bibl. Math.*, V, (3), 9.

²⁶ D. E. Smith, *History of Mathematics*, (Boston, 1923), p. 226.

²⁷ Published by Faber Stapulensis, at Paris, 1496; second edition, 1514.

²⁸ D. E. Smith, *op. cit.*, p. 227.

printing of Jordan's *Algorithmus Demonstratus* (1534) by a full forty years and so gave rise to a proneness on the part of scholars to credit Paciola with the abler work of the medieval Dominican.²⁹ Paciola used abbreviations but did not rise to Jordan's conception of representing known quantities by letters as is done also in modern algebra.

Probably the most interesting of such tacit exploiters of Jordan's genius is one, Michael Stifel, an Augustinian who was beguiled by Luther's eloquence into apostatizing from the faith. Overzealously applying his pet theory of numbers to biblical interpretation, he had, by a series of comical conclusions, thoroughly convinced himself that Pope Leo X was the beast mentioned in the Apocalypse. His numerical interpretations came to grief however when his parishioners in the village of Halzdorf took his word that the world was to end on October 3, 1533. Some of them gave themselves up to prayer, others dissipated, and all abandoned their work. When the day foretold had passed, the peasants, furious at the deception, seized the unfortunate prophet and he was saved from violence at their hands only by being arrested and thrown into jail at Wittenberg. Luther later used his influence to get him out.

Stifel's chief work is an *Arithmetica Integra*, published in Nuremberg in 1544, to which Melancthon wrote the preface. He devoted the third book to algebra and this little book has proved his undoing, for in it he uses without the slightest acknowledgement the work of Blessed Jordan, transcribing him almost verbatim.³⁰ His discussion therein of known and unknown algebraic quantities, and his use of a , b , c , etc., to represent the unknown, bear so striking an analogy to Jordan's treatment of the same subject that modern criticism denies him any further consideration. However, in his own underhanded way Stifel, as one author so mildly puts it, did serve to "reintroduce the general algebraic notation which had fallen into disuse since the time of Jordan."³¹

Just how much influence the mathematical genius of Jordan of Saxony has exercised upon the development of algebra and geometry is disputed. That it has been not a little is evident from the work of Moritz Cantor who has gathered a most complete record of references and evidences of such an influence. An exhaustive enumeration of them here would be too lengthy and quite uninteresting.

²⁹ W. W. Rouse Ball, *op. cit.*, p. 217.

³⁰ Cantor, *op. cit.*, Kapitel LXII.

³¹ W. W. Rouse Ball, *op. cit.*, pp. 221-222.

The adverse opinion, namely that his influence was practically insignificant, is founded upon the fact that notwithstanding the availability of his works to students for over two hundred years, comparatively few derived much benefit from them and little was done to extend the bounds of arithmetic and algebra as there set forth. One explanation of this may be found in the Church's disapproval of Arabian philosophers and scientists who were openly antagonistic to the faith. This should not be construed as a rejection of science. For it was not science or philosophy that the Church frowned on but rather Arabian translations of the original Greek masters. In their translations the Arabs did not adhere closely to the original texts, but interpreted and read into them their own applications of the authors' principles. When however the original copies of Aristotle and others were found and mastered this ecclesiastical caution was withdrawn.

It must also be remembered that for the two centuries immediately subsequent to Jordan's time philosophical and theological studies rather than mathematical and scientific pursuits preempted the field of higher educational investigation. Nor must it be forgotten that during those two hundred years of indifference to his mathematical achievements no mathematician of the same ability as Blessed Jordan appeared to take up the work as he had left it. Jordan stood quite alone. His accomplishments do not imply the general standard of mathematical knowledge then current. After his death in 1237²² his invaluable discoveries fell into disuse for the very reason that they were not understood. His manuscripts were scattered and his fame was obscured by the rising lights of scholasticism.

Time, though tardy, is now doing justice to the genius and the distinguished work of Blessed Jordan, even though names once honored in the history of science, both historical and mathematical, have had to suffer in the process. Modern historians, and among them many non-Catholics, have worked with a zeal and fair-mindedness that has transcended personal prejudice to a most satisfying degree. They have elevated Jordan of Saxony to a place beside his more famous pupil, Albertus Magnus, and the distinguished Franciscan, Roger Bacon. With them he stands as a monumental refutation of the diminishing though persistent bugaboo of the Church's opposition to modern science.

²² Blessed Jordan with two companions was drowned in a shipwreck while returning to Europe from his visitation of the province he had established in the Holy Land. (V. F. O'Daniel, *op. cit.*, p. 429.)

THE RELATION OF HISTORY TO THEOLOGY ACCORD- ING TO MELCHIOR CANO

ANSELM M. TOWNSEND, O.P.

I



S has been repeatedly and insistently pointed out, by Hilaire Belloc,¹ among others, the chief point of modern religious controversy is historical. Herein especially, the Reformation marks a point of cleavage in the history of the Church. Previously the enemies of the Church had based their attacks on her upon a theological or philosophical basis. While it is not contended that there is no theological or philosophical foundation for Protestantism, it is definitely true that Protestantism, in controversy with the Church, uses, or attempts to use, history as dynamite with which to destroy the fabric of the Church so as to be able to use the same site for its own rambling ramshackle structure. This is clearly indicated in the work of the Magdeburg Centuriators who endeavoured to compile a *Catena* of Catholic horrors and frauds which would be so damning that no decent person could longer remain a Catholic. Hence it may be of interest to discuss, however briefly and inadequately, the attitude towards history of one of the greatest Catholic leaders of thought of the period.

Melchior Cano was born about 1505 in Tarancon in New Castile, a small town about fifty miles southeast of Madrid and in the Diocese of Cuenca. Sent to Salamanca for university studies, he there joined the Order of Friar Preachers and was professed August 19, 1523. Here he was a pupil of and greatly influenced by Francis de Vitoria, the great master of the Spanish Dominican School. He became professor at Alcalà in 1542 and succeeded de Vitoria in his chair at Salamanca in 1546. Cano played an important part in the Council of Trent as one of the theologians of Charles V. Upon the suspension of the Council in 1552, the latter appointed him Bishop of the Canary Islands, which See he speedily resigned and devoted himself to re-

¹ Especially in his *The Catholic Church and History*.
Cp. also Guilday. *Introduction to Church History*, passim.

futing the religious of the Reformers. About 1554 he became Provincial of the Province of Spain.² Re-elected in 1559, his election was not confirmed by the then Master General, Father Justiniani, lest it should give offence to the powerful Archbishop of Seville, Carranca, who had been defeated by Cano in the contest for the chair left vacant at Salamanca on the death of de Vitoria. He died at Toledo, September 30, 1560, and was buried there in the Chapter House of the convent of Saint Peter Martyr.³

II

The greatest work of Melchior Cano, and that with which his name is indelibly associated is the *De Locis Theologicis libri duodecim*, which is truly one of the few really epoch-making books since it may be styled the first modern piece of apologetical writing. In it he, the first so to do, systematises and lists the source (*loci*) whence is to be drawn the ammunition for the defence of the Faith. He lists ten such general sources and this enumeration has been followed by all succeeding Catholic theologians and apologists. These *loci* or sources are as follows, using the order of Cano: Sacred Scripture, Tradition, the Catholic Church, General Councils, the Roman See, the Fathers and Doctors of the Church, the Theologians and Canonists, Natural Reason, Philosophy and History. The first seven he classes as proper to Theology, the last three as not proper, that is to say that strictly speaking they do not belong to Theology but may, from time time, be employed by the theologian. Of the twelve books into which the *De Locis* is divided, the first exposes the general plan of the work. Each *locus* is then taken up singly and seriatim, an entire book being devoted to each, while the twelfth and final book is designed to demonstrate the practical application of these *loci* in theological controversy.

The *raison d'être* of the *De Locis Theologicis* is obvious. The attacks of the Reformers on the traditional Faith could no longer be adequately met by the use of older methods. There was a crying need

² Spain was at this time divided, and still is, into several Dominican provinces, one of which, with its headquarters at Salamanca, was known as the Province of Spain, though as a matter of fact, it comprised only a part of the peninsula.

³ Quétif-Échard. *Scriptores Ordinis Praedicatorum*. Tom. II. Pp. 176ss. Mortier, A. *Histoire des Maîtres Généraux de l'Ordre des Frères Prêcheurs*. Tome V. pp. 384ss.

Touron, A. *Histoire des Hommes Illustres de l'Ordre de Saint Dominique*. Tome IV pp. 193ss.

Volz, J. R. Cano, Melchior. Catholic Encyclopedia. Vol. III, pp. 251ss.

for a complete overhauling of the Church's arsenal. There must be, to continue the analogy, a new Manual of Arms. To achieve this was the aim of Melchior Cano, to show clearly the various sources of supply of theological arms and ammunition and their proper uses in the defence of the Faith. Of his competence for such a task there can be no question as can be seen from the official judgment of the learned censor of the first (Salamanca) edition who likens him to Cicero and Sallust in purity of style, elegance of diction, perspicacity and veracity, calls him second only to Aquinas as theologian and philosopher, esteems him a profound canonist and a master of Exegesis and Patristic Theology.⁴ It is not difficult to evaluate the work itself since it is admittedly a masterpiece of apologetical writing and an exceptional treatise on theological method, but it is more difficult to estimate its immediate effect, apart from the fact that the ten *loci* have become classical. That its influence was not inconsiderable can be judged, in part, from the fact that it was speedily reprinted and broadcast throughout Europe. Quétif-Echard⁵ lists the following early editions: Salamanca, (1562); Venice, (1567), Louvain, (1564, 1569); Cologne, (1574, 1585, 1603, 1605); Lyons (1704); Padua (1715). The Paduan edition, edited by Father Hyacinth Serry, with a "Prologus Galateus" defending Cano against his critics, is the standard edition and has been followed by most of the subsequent editions, some twenty in all.⁶ It is a Viennese reprint (1754) of this, which we use in this article.

The eleventh book of the *De Locis Theologicis*, with which we are chiefly concerned, and which treats of the tenth and last *locus*, occupies, in the Viennese edition which we use, one hundred and eight closely printed pages and bears the general title *De Historiae Humanae Auctoritate* i. e. "Concerning the Authority of Human History," and is divided into seven chapters. Human History is so designated in contradistinction to Divine History as found in the Sacred Scriptures. Of the seven chapters, the first is rather irrelevant, treating, as it does, of the death of Cano's father news of which had reached him since he had completed the previous book. It is a splendid tribute of filial affection and admiration towards a worthy father. The second chapter is headed *De Historiae humanae in Theologia utilitate*, or "The Usefulness of History in Theology." The

⁴ *Censura F. Roderici Vadilaei, Benedictini*. Dated Madrid August 15, 1562, in the Viennese (1754) edition of Cano.

⁵ *Script. O.P.* II, 177.

⁶ Volz. *Cath. Enc.* III, 252. who, however, gives the date of the Paduan edition as 1714 not 1715 as Quétif-Echard.

third chapter contains eighteen more or less lengthy arguments tending to show that history is of little or no use to the theologian. In the fourth chapter, certain fundamental distinctions are placed as a preliminary to the solution of the difficulties. Herein he points out that, while, as a general rule, the testimony of profane historians is only probable, occasionally it can induce certitude. The fifth chapter contains the solution of the first fourteen difficulties, while the sixth, preliminary to answering the remaining objections, lays down certain rules for determining the trustworthiness of an author. The final chapter is devoted to the detailed solution of these last objections.

We have stated above the provocation for the volume as a whole. Here it is only necessary to show the precise point of this tenth *locus*. From the outset the Reformers made great play with argumentation from history, as witness the Magdeburg Centuriators who first realized just how valuable a means of anti-Catholic propaganda could be derived from falsified or distorted history. This fact, while it created difficulties for Catholic theologians, also provoked in some timid souls such a dread of the historian that they were desirous of ignoring his existence altogether. Hence Cano begins with a treatise on the usefulness of historical knowledge in general of which the following is the gist.

"All learned men agree that those theologians are thoroughly unerudite in whose writings history is mute. To me it seems that no men, not merely theologians, can be called truly learned who are ignorant of past deeds. For there are many things which history supplies from its treasury, which lacking we should very frequently discover ourselves poor and unlearned both in theology and every other branch of learning."⁷

He points to his own use of history in other books of the *De Locis* in proof of this. He proceeds to point out the grievous errors into which so many early ecclesiastical writers have fallen through lack of accurate historical knowledge and shows the apt use made of reliable history by such as Tertullian, Cyprian, Jerome and Augustine.

"Wherefore, he concludes, not only ecclesiastical history but also that which has been written by profane authors is most useful to the theologian against the adversaries of the Faith. Consequently, to be altogether ignorant of profane history comes either from the most inert idleness or from a too delicate fastidiousness."⁸ "Since, then, the books of historians are so useful to the theologian in many ways, they should be read by him with real care lest he sinfully err in matters which pertain to him, or be ignorant of those things of which men cannot be ignorant without revealing either imprudence or lack of required skill."⁹

⁷ *Opera Melchioris Cani*. (Vienna, 1754), p. 520.

⁸ *op. cit.*, p. 520.

⁹ p. 521.

However, the objection is immediately raised that history and historians are not to be trusted because they contradict the Scriptures or one another or, being men, are fallible and prone to deceive. Cano, therefore, draws up eighteen strong arguments in support of this objection and, since he is in the Scholastic tradition, they lack nothing of force in his presentation. Three of these we shall present later, confining ourselves for the present, to certain conclusions drawn from a general principle which Cano lays down as preliminary to the discussion of the objections.

He first insists that history must enjoy at least some degree of authority whether it be only a probable one and not always a certain one.¹⁰ History is human testimony and

"it is necessary that men should believe men unless life is to be spent in the manner of animals. . . . It is necessary for human life that men believe the sayings of men without doubt."¹¹ . . . Wherefore he concludes, those who strive to pluck out human faith from the hearts of men are not only foolish . . . they fight against nature."¹²

Admitting, then, that history enjoys some authority, how far does that authority extend? Here Cano outlines three conclusions which are as follows:—

I. "Apart from the Sacred Authors (i. e. the Sacred Scriptures) no historian can be accounted certain, that is to say, capable of producing certain faith in matters of Theology. . . ."

II. "Grave and trustworthy historians, of whom, doubtless, there have been not a few, both among ecclesiastics and laymen, provide the theologian with a probable argument both to corroborate his own opinions and to refute the erroneous opinions of his adversaries. . . . It is not the part of an educated man, thoroughly adapted for life as a human being, to disbelieve a worthy man stating a credible thing. I say a credible thing for there are many things related by Pliny and other trustworthy authors which if we deny, since they are hardly credible, we do not, in consequence, harm the authority of history. It is reprehensible both to be too ready to believe and to be too reluctant; more so, in the latter case, if one dissents from many grave and trustworthy authors. . . . Many, in our day, perversely, if not impudently, call in doubt those things which the most trustworthy authors testify to have happened. If these produce suitable and probable reasons they are to be given a hearing, but, if they adduce none, they are to be despised as having cast aside the common sense of men; rejected the most powerful instrument of human judgment, that is to say testimony; neglected history which is the mistress of life, the aid of prudence and the light of truth."

¹⁰ To avoid confusion, it should be clearly understood that *certain* and *probable* are used in this article in their philosophic sense. That is *certain* which carries conviction so that there remains not the slightest fear that the contrary may be true. That is *probable* which, while inducing some degree of conviction, implies at least a possibility that the truth may be otherwise.

¹¹ *op. cit.*, p. 529.

¹² p. 530.

III. "If all proved and serious authors agree as to the same past fact, then from this authority a certain argument can be drawn that the dogmas of Theology are conformable to solid reason. . . . History is to be held as certain when all the authors agree in the same matter. . . . History . . . is written not to prove but to narrate; however without doubt, it does prove some things, generally with probability, but sometimes even necessarily."¹³

IV

In the sixth chapter Cano discusses the weight to be attached to various historians and, after a skillful analysis of the merits of certain celebrated historians of the past, in the course of which he resolves several difficulties arising from contradictory statements on the part of historians in whom he has confidence, he lays down three rules or norms by which can be ascertained whether a given author is or is not worthy of credence. These we summarize as follows:—

1. "The first law is derived from the probity and integrity of men. This especially holds good when historians testify either that they have themselves witnessed the things they relate or have received the facts from eye-witnesses."¹⁴

He then insists that sanctity is to be considered, on the part of historians fulfilling this condition, as giving them a high authority. Hence when Augustine or any of the Fathers qualify under this rule, their testimony should be accepted by all reasonable men. But, he continues,

"this first rule also holds in the case of profane writers . . . for some of them, led on by love of the truth . . . so hated falsehood that it is perhaps to be shamefacedly admitted that some of the pagan historians were more truthful than are our own."¹⁵

Referring to a class of writers of Christian history, ecclesiastical and hagiographical, of doubtful veracity and uncertain critical judgment he gives utterance to a thought later to be that of the Bollandists and, in our own time, of Leo XIII, when he says bluntly

"I consider such men to have bestowed upon the Church nothing of utility and much that it harmful. . . . Those who attempt to stir up the minds of men to honour the Saints by false and lying writings seem to me to accomplish nothing except to destroy true faith because of their lies and to bring it about that even those things which are soberly written by authors of undoubted veracity be called into doubt."¹⁶

II. "The second rule is that we should prefer before the others those historians who join to soberness of genius a certain both in choosing and in judging. This rule has special force in those cases where the writers have

¹³ p. 530-1.

¹⁴ p. 605.

¹⁵ p. 605.

¹⁶ p. 606.

neither themselves been eye-witnesses nor have they heard the facts from eye-witnesses truly worthy of credence."¹⁷

III. "If the Church attributes authority to any historian, he undoubtedly merits that we also should hold him as an authority. On the other hand we justly and deservedly refuse credence to him to whom the Church refuses credence."¹⁸

V

We now propose to take up three of the objections proposed and solved by Cano, using, as far as is compatible with brevity, his own words. It should be borne in mind that Cano was one of the masters of Scholasticism and a profound and subtle exponent of its method. To the Scholastic, the clearest way of exposing a doctrine is to state general principles and to particularize these principles in solving the difficulties proposed against the thesis. Hence the importance of the solutions to the difficulties in determining the true opinion of any Scholastic. Cano proposes his difficulties with skill and it is doubtful if his opponents could improve upon them. We regretfully pass over all but three of these eighteen objections, three which are not only of interest in themselves, but whose answers show most clearly his balance and judgment. These three are the thirteenth, fourteenth and eighteenth.

(13) "If any history is approved for historians it should be that which is celebrated by the unanimous voice of the Churches, but there are many of this nature which create absolutely no certitude in Theology."¹⁹

And this he proves by many examples, among others certain of the Breviary lessons which, occasionally, due to lack of accurate historical knowledge on the part of their compilers, present a remarkable medley of fact and fiction or even of diverse persons not distinguished. The classical example of this latter is to be found in the Second Lessons for the Feast of Saint Denys (October 9), wherein Denys the Areopagite, converted by Saint Paul in the First Century, Denys, the first Bishop of Paris, in the early Third Century, and Pseudo-Dionysius, a Syrian theologian and philosopher of the Fifth Century, are treated as if they were one and the same person.

¹⁷ p. 612. It is of interest to note his comments upon certain Dominican historians on this score. He gently censures the credulity of Blessed James of Voragine in his *Legenda Aurea*. Later he says: "Concerning Vincent of Beauvais and the Blessed Antoninus, I judge more generously, since each laboured, not so much to describe true and certain things, as not to omit anything which he discovered in any sort of a document." p. 614.

¹⁸ p. 614, but see the answer to the fourteenth objection *infra*.

¹⁹ p. 526.

To this Cano replies as follows:—

"The thirteenth objection involves us in but slight difficulty. For one does not have to hold or defend all the histories read in the Church. . . . The advice of Gelasius seems to be very sound that, when Catholics read histories of this sort (i. e. lives of the Saints full of the marvelous), they should hold fast to Saint Paul's saying (I. Thess. 5, 21) 'Prove all things; hold fast that which is good.'¹⁷⁹

The fourteenth objection is thus phrased:

"Those historians seem to outrank the others which are approved by the Roman Pontiffs. The Donation of Constantine, his leprosy, baptism and cure, however, are not only celebrated by Church historians but are also approved by the Supreme Pontiffs. But many thoroughly learned men maintain that these are fictitious. Therefore no ecclesiastical history supplies the theologian with suitable arguments."¹⁸⁰

The answer is as follows:—

"They fall into the greatest error who receive the reports of past things as oracles of the Church because the Roman Pontiffs have sometimes made use of them in their letters and decrees. If I am to be believed, the approval of a history and the use of it are not the same thing. For the Pope may make use of accepted opinions, decisions and common report in order to persuade, but it does not follow that, because they are so used, they are therefore approved by the judgment of the Apostolic See. For the process of suasion is one thing, that of definition another. He who defines adduces true things, he who persuades verisimilar. When I was a boy, I learned from my teacher that no argument was to be altogether neglected in which any trace of the truth appeared, but that was to be embraced which was most apt to cause conviction . . . consequently he would be an imprudent man who accepted all sorts of histories adduced by the Popes, in passing and for the purpose in hand only, in the same way as those approved by the certain judgment of the Church."¹⁸¹

His disquisition on the examples alleged is lengthy and we therefore summarize. He thoroughly realizes the difficulty of establishing the Donation of Constantine, but, without giving a clear, definite opinion of his own as to its authenticity, insists that in any event the Pope's claim to the Patrimony of Peter is not affected, since, even in default of any other title, that of prescription is sufficient, especially as there is no one who can produce an even colorable counter title. He holds definitely that the weight of evidence is against the legend of Constantine's leprosy and cure and rejects it, but, in the matter of the Roman baptism, Cano holds that the story of Arian baptism at Nicomedia, the sole rival claim, is *a priori* false and cannot therefore be alleged against the constant tradition of the Roman Church, which, in consequence, stands. He insists that it is incredible that the Bish-

¹⁷⁹ p. 579.

¹⁸⁰ p. 526.

¹⁸¹ p. 580.

ops at Nice would have permitted the presence of an unbaptized emperor at the Council.²³

The eighteenth and last argument

"impugns all histories generally, both ecclesiastical and profane, and is as follows. Aristotle excludes human faith from the number of the intellectual virtues because it inclines both towards the false and the true. Theology, therefore, which is weighed by that which is wholly true should not receive aid from human faith nor should the true contract an alliance with the false. This is principally confirmed by the fact that all men are liars and all, without exception, can deceive and be deceived. Therefore, whether few or many historians affirm anything to be so, all argumentation which is based upon human testimony is of the very weakest. Consequently, whatever argument is drawn from human history is altogether too weak to cause any manner of faith whatever in matters of theology."²⁴

Cano refutes this objection by saying, in part, that

"the theologian makes use of two kinds of argument. One is certain, the other probable . . . it is not always necessary that the theologian make use of certain principles. From uncertain ones, provided that they are probable, he may sometimes evolve arguments which are suitable, if not to convince, at least to persuade. For that theologian would be foolish who should wish, in his every syllogism, to establish necessary things by necessary things. For there are many things so involved and obscure that it pertains to theological prudence to desire not to demonstrate them but to adduce suasions thereto, not to illustrate them clearly but as far as is possible. In argumentation of this kind, if any one shall make use probably of human faith, though he may sometimes be deceived, he cannot be blamed without injustice. However . . . human faith may render some things so certain that to call them in doubt would be a most convincing demonstration of folly. If, then, the theologian makes use of them he achieves not a thing fallacious, foolish or inadequate but something true and stable and in accordance not only with human reason but also with divine."²⁵

He finishes the book with a modest request to others who may wish to treat of this same general topic that, if they are able, they should strive

"to write more accurately (than he has done), add better arguments, remove superfluous data: in a word if they know anything more accurate than what has been written here, let them candidly impart it."²⁶

VI

The twelfth and last book of the *De Locis Theologicis* is devoted to a discussion of the proper use of the *loci* in scholastic and theological disputation, in the course of which he sagely remarks.

²³ p. 580-4.

²⁴ p. 528.

²⁵ p. 622.

²⁶ p. 623.

"I do not wish anyone to be led into the error of thinking that if the *locus* be certain all the arguments drawn thence are to be considered as demonstrative, nor, on the other hand, that all the arguments drawn from an uncertain *locus* lack the power of demonstration. For sometimes only probable arguments are drawn from Sacred Scripture . . . while from the authority of human history, weak though it be, certain arguments may sometimes be drawn up."²⁷

Speaking of the need of art in choosing argumentation, he insists also on the need of judgment and discrimination, without which, though

"there may be a facile and handy supply of arguments, these will have no value except among those who are in the habit of esteeming things by number and not by weight."²⁸

It may be said, and not without justification, that there is nothing novel in any of the statements in the preceding pages, at least to modern ears. But the fact remains that, in the sixteenth century, they were novel, at least to a very large degree. Melchior Cano's fundamental contribution is that he, first of all, presented to the world a really practical treatise on the proper value and application of an almost indispensable auxiliary science to the scientific study of Theology. It may be added, however, that his principles, platitudinous though they are to the trained historian, have not yet won universal practical acceptance, especially among would-be hagiographers.

²⁷ p. 725.

²⁸ *ibid.*

**VERY REVEREND JOHN A. McHUGH, O.P.,
VERY REVEREND CHARLES J. CALLAN, O.P.,
MASTERS OF SACRED THEOLOGY**



URING an impressive ceremony held at the House of Studies, Washington, D. C., March 19th, 1931, the exalted degree of Master of Sacred Theology was conferred upon the Very Revs. John A. McHugh and Charles J. Callan, illustrious members of St. Joseph's Province, both Lectors of Theology and prolific writers. The two candidates were invested with the cap and ring, the symbolic insignia of the ancient degree, and formally promoted to their new dignity by the Very Rev. T. S. McDermott, O.P., Prior Provincial of St. Joseph's Province. A Solemn Pontifical Mass, at which some two hundred of the clergy assisted, was celebrated by Right Rev. Thomas J. Shahan, D.D., Rector Emeritus of Catholic University. The sermon was delivered by the Very Rev. A. L. McMahon, O.P., S.T.M., former Provincial of Holy Name Province on the Western Coast, himself one of the few friars possessing the distinguished title by which Fathers Callan and McHugh were honored. By a coincidence these same fathers twenty-five years before, March 7, 1906, gave the first public disputation to be held within the walls of the new House of Studies in the presence of the Apostolic Delegate, Most Rev. Diomedeo Falconio, the Rector of Catholic University, Right Rev. Denis J. O'Connell, D.D., and many distinguished clergymen of the neighboring religious houses.

The Magistracy in Sacred Theology dates back to the early middle ages and the first beginnings of university life in Europe. The Order of Preachers, in the century following its foundation by St. Dominic in 1216, was given the faculty of conferring the degree by the Roman Pontiff. It is the only degree conferred by the Dominicans. The candidate to be eligible must have received the office of Lector immediately after ordination to the priesthood and must spend two years in supplementary studies. He must then be engaged in teaching the Sacred Sciences for a period of at least seven years, at which time he may submit

himself to an examination by five Masters in the entire field of Sacred Studies, a test which can be held only at the General Studium of the Order at Rome. After this examination he must continue teaching for at least six years in a Studium, University or Seminary approved by the Master General. Then, if nominated by the Council of the Province of which he is a member, he may receive the degree from the Master General of the Order. The degree is considered the first and greatest theological dignity in the Church and is held by only eight other men in the United States.

The newly appointed Masters have been closely associated for many years. Father McHugh was born in Louisville, Ky., in 1880, Father Callan in Royalton, N. Y., in 1877. Both were ordained priests in 1905 and were promoted to the office of Lector of Theology in the following year. After extensive studies at Catholic University, Collegio Angelico, Rome, and at the University of Fribourg, they returned in 1909 to teach at the House of Studies, Washington, D. C. In 1916 both men were appointed to teach at the Maryknoll Foreign Mission Seminary, Ossining, N. Y., where Father Callan now teaches Sacred Scripture and Father McHugh presides over the course in Dogmatic Theology and History of Philosophy. They have been co-editors of "The Homiletic and Pastoral Review," largest of all magazines for priests, for the past fifteen years. The many works which have been the fruits of their collaboration are well known, among the latest and foremost being "Moral Theology" in English.

Bishop Shahan was assisted by Right Rev. Msgr. Bernard McKenna, Archpriest; Very Rev. M. L. Heagen, O.P., and Very Rev. F. G. Horn, O.P., S.T.M., Deacons of Honor; Rev. L. J. Eskay, O.S.B., Deacon, Rev. E. Murphy, C.P.P.S., Sub-Deacon; Rev. Dr. E. B. Jordan, Ph.D., Master of Ceremonies. Father McDermott was assisted in conferring the degrees by Very Rev. Justin McManus, O.P., Prior of the House of Studies, Washington, D. C.

Among those present for the ceremony and luncheon, which followed, were Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, more than 100 Dominicans from various parts of the United States and the representatives of the many religious Orders and Congregations.

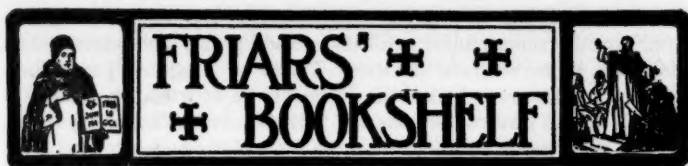
Norbert Reynolds, O.P.

✠ BROTHER HENRY BARRY, O.P. ✠



AMES A. BARRY was born in Philadelphia, December 21, 1901. At the age of twenty-two, under the direction of Rev. H. C. Schuyler, of West Chester, Pa., he decided to enter the Order of St. Dominic. He was clothed with the habit of a lay brother and received the name of Brother Henry. September 10, 1924, he made his first profession of simple vows in the House of Studies at Washington. After some time spent in work there he was assigned to Providence College and later to Aquinas College. In the fulfilment of his duties as a lay brother he was most faithful. His simplicity and kindly disposition gained for him the love and affection of all his brethren. While at Aquinas College he showed signs of illness but never complained. Finally he was sent to a physician who found that he was tubercular. His superiors immediately transferred him to the Dominican Church in Denver in the hope of checking the disease. For about three years he was confined to bed in a sanatorium in Colorado Springs. He complained only of his separation from the community and the fact that he was too weak to assist at Mass. Last November it was thought that his condition had improved and he was sent to St. Rose Priory. A short time there showed that the hope of improvement was vain. He went then to the Holy Cross Sanitarium, Deming, N. M., and had been there but ten weeks when death brought blessed relief, on the twentieth of May.

The body of Brother Henry was brought to St. Rose for burial and the funeral took place May 23. The Very Reverend Prior, Father Aldridge, O.P., was celebrant of the Mass and gave the final absolution. He was assisted by Father L. P. Johannsen, O.P., as deacon, and Father R. J. Meaney, O.P., as sub-deacon. The Brothers of the simple novitiate sang the Mass and the burial service according to the Dominican rite. *Requiescat in pace.*



The Faith of a Moralist. By A. E. Taylor. Two volumes. New York: The MacMillan Company. 1930. Pp. Vol. I, xx, 437; Vol. II, xxii, 437. \$10.50.

In the modern world of philosophical thought one of the most conspicuous figures is Professor A. E. Taylor of the University of St. Andrews. Gifted with an acute and penetrating mind, a well-balanced judgement, and a great capacity for clear, hard thinking, he has the exceptional ability of being able to express his thought with unusual clarity. Unlike many of his contemporaries he is alive to the vitality of scholasticism as exemplified in the philosophy of the Angelic Doctor. In his brilliant lecture on St. Thomas as a Philosopher, given at the University of Manchester, 1924, he paid this beautiful tribute to the Prince of theologians: "But if we are not all of us professed Thomists, we are all, I believe, agreed to recognize in St. Thomas one of the great master-philosophers of human history whose thought is part of the permanent inheritance of civilized Europeans and whose influence is still living and salutary." The closing sentence of this same lecture is well worth recalling: "The bad habit of beginning the study of so-called 'modern' philosophy with Descartes is responsible for the generations of mere fumbling in the dark which might have been escaped if the gentlemen of the eighteenth and nineteenth centuries had been willing to do less 'sneering at Aquinas' and more study of him." The influence of St. Thomas on Professor Taylor's thought is plainly discernible in the present work and thus Catholic philosophers cannot overlook this latest production of this prominent non-Catholic thinker.

The Faith of a Moralist contains the Gifford Lectures delivered by Professor Taylor at the University of St. Andrews in the sessions from 1926 to 1928. In the first volume he considers the relations between ethics and divinity. Actuality and value, eternity and temporality, the specification of the good attainable by man, moral evil and sin, the adequate motive for pursuing the good, the destiny of the individual, other-worldliness, and the goal of moral life are treated. These are old problems but they are precisely those that have always concerned the thinking man most deeply. In these discussions he

establishes that the three great implications of the moral life are the three strictly supernatural realities: God, grace, and eternal life. Ably does he refute false theories. When he disagrees, particularly in reference to some Thomistic doctrines, he courteously states the grounds for his own convictions and with an admirable honesty points out that he is viewing the matter in the light of his own interpretation.

In the second lecture we have an indication of great significance to the study of modern philosophical thought. To establish the foundation for the religious and theological implications of morality, Professor Taylor shows that fact and value are not ultimately disconnected and then combats extreme logical nominalism by the Aristotelian doctrine of analogous predication. He remarks, "Under the baneful influences of an evil nominalistic tradition, inherited from the senility of a scholasticism which had lost its vigor, the great Aristotelian conception of the 'analogous' use of predicates has been allowed to fall out of our modern thought, with disastrous consequences." Few indeed are the philosophers outside the Catholic Church who recognize the scholastic doctrine of analogous predication and thus from the above quotation we can estimate the calibre of the scholarly philosopher of St. Andrews.

The most arresting feature of this work stands out particularly in the first volume. Dressed in modern terminology, approached from a modern point of view, reasoned with all the acumen of a deep and profound intellect that is cognizant of scholastic teaching, the vexing moral problems are carefully analyzed. As one could not help but expect, the right and true conclusions are reached in most cases.

The second volume is concerned with the relations of natural theology and the world religions. In the opening chapter the author outlines carefully the question, carefully avoiding over-simplification. His problem is: "What is the right attitude for one who agrees to the conclusions of the first series of lectures to adopt towards positive institutional religion?"

In this second half of his work we find some of his conclusions at variance with Catholic doctrine. The same scholarly mind is at work but in this case the problems are those in which unaided reason is apt to stray from the paths leading to the true conclusions. His reasoning is excellent but does not always take in the full scope of the situation. Thus in his chapter on "Religion and the Historical," he does not give sufficient weight to the worth of historical tradition. The result is evident when he treats, "The Meaning and Place of Authority." Authority is necessary in religion, he maintains, but he

concludes that we must distinguish between authority and formal innerrancy. Consequently he discards papal infallibility as untenable. Despite this we must appreciate and greatly admire the honesty and sincerity of the man in stating his position.

The Faith of a Moralist possesses its shortcomings, especially in the second volume, but the reader will readily agree to the great value of the comprehensive work. Modern philosophy is greatly indebted to Professor A. E. Taylor for this scholarly contribution to the literature of philosophical thought. W. B. M.

Fra Angelico. By Paul Muratoff. Translated from the Russian by E. Law-Gisiko with 296 reproductions in collotype. New York: Frederick Warne & Co. \$10.00.

The illustrations contained in this unusual book explain and justify its cost. These reproductions, in a delightful, mellow finish, show not only most of the known works of Fra Angelico and his studio, but also many products of his school and of contemporaries, which throw light on the development of his career. Even were there no supplementary text this excellent collection would still merit the favorable attention of art-lovers.

Mr. Muratoff gives us a detailed survey of the development of Fra Giovanni's art, in which he makes clear the indebtedness of the painter to other artists of his time. He places the style of the master apart from both Gothic tradition and Renaissance naturalism, in a third category—"Medieval Classicalism." Ghiberti, whose art is described as "a classical diversity of an essentially medieval art," (p. 15) receives credit as the originator of this style, and the one whose influence determined the outcome of Fra Angelico's artistic allegiance. This line carried on through Fra Filippo Lippi and Botticelli, becoming extinct with the new era.

We are disappointed not to find a conclusive estimate of the master's merit and importance as a counterpart to the author's opening reflections concerning the excess of literature on Fra Angelico, where he notes that, "neither in his life nor in his art did anything justify so great a literary interest," (p. 7). If we are to accept the author's own statement that the great Dominican's art rose to be the, "highest and most refined expression" of medieval classicalism, (p. 19) we must either acquire a contempt for medieval classicalism, or acknowledge the friar-painter as a person of singular importance in the history of art.

The author is chiefly concerned with Fra Angelico, the painter. Although he states that, "the fact that he was a monk as well as a

painter can be vividly detected in the character of his productions," he leaves the share of the artist's religious life in the formation of his esthetic, unexplained, except for a rather enigmatic passage on the mysticism of Fra Angelico, (p. 73), which is hardly intelligible as it stands.

The book abounds in obscurities of thought and terminology, due in part to its compression, and possibly in some degree, to translation. Yet if the student bears with these faults he will be rewarded with a good measure of historical and critical information. M. M. McG.

Philosophy and Education, by Rev. Franz De Hovre, Ph.D. Translated from the French Edition of G. Simeons by Rev. Edward B. Jordan, M.A., S.T.D. Pp. xlii-443. New York: Benziger Brothers. \$3.25.

The most unfortunate and at the same time the most conspicuous feature in this translation of Doctor De Hovre's able treatise is the copyright restriction imposed by the publishers, whereby no part of the book may be reproduced in any form without their written permission. Such a display of caution may be defensible but is hardly feasible. It is unfair to the author, the translator, the reviewer, and the teacher. Complete satisfaction, therefore, can scarcely be expected in a review under these circumstances.

This latest work of the eminent Flemish educator, disciple of Cardinal Mercier, deals with the proposition that to discover a man's theory of education, we must examine his theory of life. Hence his theme and thesis find expression in the words of G. K. Chesterton—"There are some people . . . and I am one of them—who think the most practical and important thing about a man is still his view of the universe." (*Heretics*, P. 15). Consequently, Doctor De Hovre sets out to treat of the false theories prevalent to-day in the field of Philosophy and Education. He takes in turn Naturalism, Socialism, and Nationalism, and demonstrates the narrowness, incompleteness and inadequacy of each and all of them. Their viewpoint is narrow, their diagnosis of problems incomplete, and their solution, if any, inadequate. The supporters of all three systems are wanting in a true knowledge of the nature of man, and fall into mistakes and errors because of their failure to grasp principles and interpret them correctly and sanely. All this confusion is traceable to the Protestant revolt, according to Doctor De Hovre.

The final division of the book deals with F. W. Foerster, who, though not a Catholic, has shown the possibilities and worth of Christian principles in their application to the problems of Modern Education. The author agrees with him in his denunciation of Co-education,

the dangers of specialization, and the over-emphasis put upon technique at the expense of a surer knowledge and appreciation of fundamentals.

The volume is primarily a textbook, with its advantages and disadvantages, technically correct in matter and arrangement, with a topical table of contents and an index. Its chief claim to distinction is its practicability in the classroom of the school of education, a fact attested to by the translator, who claims to have used it with success for a year previous to its issuance in this form. M. A. O'C.

Come to Think of It. By G. K. Chesterton. Pp. xliii-272. New York: Dodd, Mead and Company. \$2.50.

The reason why Mr. Chesterton compiled this book of forty-three essays on as many interesting and different subjects seems apparent in Chapter V, "On a Censorship for Literature." "The recurring discussion," he begins, "about a censorship for Literature or the Arts is a good example of the extreme difficulty in these days of discussing anything. . . . Nobody seems able to distinguish one thing from another." He proves this bold and bare statement not only in the essay which follows, but also by the method employed throughout the book. In a fashion which may be properly called Chestertonian, he divides chaff from wheat in the varied matters which fall beneath his kindly eye. The one he consigns to a comical perdition. The other, in tones the more solemn for their very simplicity, he assigns to that realm of common sense which he never permits to be separated from Christian ethics, from the Church, from the God of truth.

But this is not a religious book. Spiritual things are never discussed from a purely spiritual or religious point of view. Still, never is the calm reason of the whole shaded from the sunlight of faith. So, when he speaks of the emphasis of *sense* in Modern Poetry at the expense of *sound*, he cannot refrain from the remark that "in this age of divorce . . . even those, whose beliefs or unbeliefs make them indifferent to the idea that those whom God hath joined become one flesh, may be willing to consider the thesis that the thoughts which man has joined may become one fact." Nor can he withhold a clever reference to the human soul as he concludes the essay "On Change": asking a certain professor to "explain how soon it will be possible to manufacture that minor part of the machinery which has hitherto escaped so many inquiring mechanics; I mean that little thing that actually sees, hears, smells, speaks, and thinks. For, strange and exasperating as it seems, without that one little thing (which nobody

can find anywhere) it will generally be found that telescopes cannot see by themselves, telephones cannot hear by themselves, books cannot write themselves or read themselves; and a man cannot even talk entirely without thinking. Though he sometimes comes pretty near it."

This type of what we may call the *reductio ad Deum* has its more frequent counterpart in the *reductio ad absurdum* which, hurled at the enemy's head with a logical ruthlessness, is nevertheless free from all truculence and always qualified by the writer's irrepressible good humour. Rarely however does he follow up his thrusts at falsehood; rather he renders his victim *hors de combat* by a lightning touch of suggestion, forcing him into a position so pitiful as to cry out for a conclusive *coup de grace*, the stroke which he will not deliver. For prominent among Mr. Chesterton's attributes is his optimism. He never despairs of an opponent's reformation, but seems to imply in nearly every case, as in the conclusion of Chapter XXII, "On the Timid Thinkers," that mistaken men, though beginning "each with his own wild and generally inhuman philosophy," in ordinary circumstances, finally join "the religion of all sensible men."

Many of the essays in this book will be familiar to the reader, as most of them have appeared in the *Illustrated London News*. They have been arranged by J. P. de Fonseka. But it affords a new view of the old Chesterton to read them again, one after the other. For close reasoning, variety, wit, for courageous Catholicity, for Prince Paradox astride the narrow world, we recommend *Come to Think of It*.

J. McL.

A Literary History of Religious Thought in France. By Henri Bremond. Vol. II, The Coming of Mysticism (1590-1620). Translated by K. L. Montgomery. Pp. 451. New York: The Macmillan Company. \$5.00.

It is altogether possible to take an interest in this book even though one be entirely uninitiated. Remembering that the mystic "while very human, enjoys the privilege of intimate and lofty intercourse with God," and knowing that the author's aim "is not to explain mysticism, but merely to indicate these mysterious regions, saying like the ancient map-makers, *hic sunt leones*," you will be delighted by these enthralling excursions. It is a marvelous opus from the hand of the really eminent authority in this field. The style limpid, the story vibrant with human interest, the whole breathing erudition, but always breathing, you will find the good Abbe discerning for you, entertaining you, for he much "prefers precise and living detail to the often unsatisfying generalities of a vast fresco looked on

as a whole." But rather than dilate upon the obvious merits of the work, let us at least name a few of these delightful friends of God.

At the head of this long procession, wherein the interplay of influence and direction abounds, Bremond places Marie de Valence, a "pure contemplative, belonging to no community, fashioned by no human master." Pere Joseph, later the confidant of Cardinal Richelieu, is here the younger man, the master of novices, the mystic, raising his novices to the "sublime heights of seraphic perfection." Madame Acarie, a saintly mystic to whom is due the introduction into France of the Carmelites founded by Saint Theresa, besides raising a family, opened her salon to devout souls whom she initiated in the mystic way, and who later went to Carmel or joined other Orders. Many beautiful and striking characters are seen among the new recruits of the first French Carmel. Jeanne de Saint-Samson, attaining to eminent heights, shows large in the reform of the Carmelite Fathers in France.

The Great Abbesses of the Benedictine Reform pass in vast array. The mystics of Montmartre gives us an idea of how greatly the reform of the Benedictine nuns redounded to the glory of mysticism in that day. The most attractive, Marguerite d'Arbouze, who "in thought and devotion was one with the great Abbesses of old," is seen furnishing her daughters with subjects for meditation from the *Summa* of Saint Thomas. The last chapter, dealing with Saints Francois de Sales and Jeanne de Chantal, is a highly interesting and intensely beautiful recital of the beginnings of the Visitation. At the end of the volume, the Abbe places some notes on mysticism, summarizing the teachings of theologians. The translation throughout is pleasing, though it must have been an arduous task.

We would say more. This must suffice. Read the book, and catch the gleam, like those who were drawn to take counsel at the grille of a Paris Carmel, and who left the convent "with hearts determined to struggle against themselves and to give God the victory."

G. G. C.

The Evolution of England. A Commentary on the Facts. By James A. Williamson. Pp. x-481. Oxford: The Clarendon Press. 1931. \$6.00.

This volume, by its very title, invites a double standard of criticism, both as to fact and as to philosophy. While, on the whole, it is factually accurate, there are occasional errors, e. g. the statement that one of the chief reasons for the Bull, *Laudabiliter*, of Adrian IV, which the author apparently considers undoubtedly genuine, was the desire of the Pontiff to bring the non-Roman Church of Ireland to

subjection to Rome; and the statement that Charles II was a Catholic at the Restoration. It would be interesting to have the authority for this latter statement but the author, all through the volume, abstains from references and presents no bibliography. While the author, apparently, has no malicious anti-Catholic prejudices, it is quite obvious that he has succumbed to Cecil's brazenly mendacious defence of Elizabethan persecution of Catholics and is in line with the traditional patriotic Protestantism of Burnet, Macauley and Green.

Perhaps the philosophy of the volume may best be judged from the fact that the style gains new verve and the analysis added insight from 1688 on. It is noteworthy that James II appears to better advantage from then on. It looks very much as if between completing the previous chapter and commencing on the Revolutionary period Dr. Williamson had read and profited by Mr. Belloc's *James II*, but had not troubled to re-write the previous chapter. On the whole, this latter half of the volume is one of the very finest analyses of the period, in so short a compass, that we have read. The entire volume, however, will be of real value. The author is primarily concerned with the growth of a people, hence the importance given to social and domestic development. The style is distinctly readable and at times vivid and aids to give an interest to a story that too many historians make as dry as dust. But we really should like to see Dr. Williamson's bibliography.

A. M. T.

The Divine Romance. By Rev. Fulton J. Sheen, Ph.D., D.D., LL.D. Pp. viii-142. New York: The Century Co. \$1.50.

The underlying theme of this little book is the theme of Divine Love. It is a fresh, clear-sighted discussion and explanation of the principal truths of Catholic belief in the terms of Divine Love. Creation, the Trinity, the Incarnation and the Redemption—all are clearly discussed and forcibly explained.

The author begins by establishing the three realities in the desires of man—life, truth and love. These have their origin and their end in the Divinity. They are free gifts of God and should be rendered back to Him. Then an attempt is made to describe the inner life of God. A simplified treatise on the Trinity results. The examples are well chosen, the explanations clear.

From God as He is in Himself we are led on to an investigation into the external workings of the God-head—Creation and the Incarnation. Love goes outside of it itself to create. "Love told the secret of its goodness to nothingness and that was creation." But man, by original sin frustrated the harmony of the moral order.

Hence a Redeemer was needed. Thus the Incarnation—another example of the munificence of the Divine Goodness. God repays the ingratitude of man in the coin of love.

The effects of the Incarnation go on. And love—the love of Christ—continues to abide in the Church which He has established. This love cries out again and again to the souls who “crucify Christ again in their souls” by sin. From the Pulpit of the Cross, Christ calls to sinners. In the final chapter, the triumph of love is shown in the repeated victories of the Church over her enemies. The vitality of the Church is the vitality of Divine Love.

The matter contained in this work, has been, to use the author's own words, “preached from the housetops.” The book is a literary redaction of the series of radio talks by the author under the auspices of the Catholic radio hour. The style is impressively simple. Dr. Sheen seems to have the happy faculty of expressing the most profound thoughts in the simplest manner. The book should have a wide appeal. We feel sure that its message will be written on the “fleshy tablets” of the hearts of the sincere seekers after the Truth.

T. A. J.

An Anthology of Modern Philosophy. Compiled by Daniel Sommer Robinson, Ph.D. Pp. 836. New York: Thomas Y. Crowell Co. 1931. \$4.50.

This new anthology compiled by Professor Robinson is a worthy companion to his previous work on “Recent Philosophy.” Teachers and students of the history of philosophy are perennially confronted with the difficulties of access to the great thinkers' own writings, the place of which no text-book, however excellent, should ever be allowed to usurp. An anthology of this sort, with its careful selections, lucid analyses, diagrams and questions for discussion, goes a long way toward surmounting the difficulty, and both teachers and students will find this book extremely serviceable and often indispensable.

Every anthology, of its very nature, invites criticism on the score of selection. This one might be criticized for its total omission of Scholastic philosophers. Perhaps Professor Robinson believes that, within the period from 1500 to 1900, there were no thinkers in the Scholastic tradition who could be classed with Paracelsus, or Locke, or Hume, or Spencer, or Lotze, as “greatest philosophers”; perhaps they would be an anachronism in an anthology of *modern* philosophy. Both points are highly debatable. The philosophy of the Schoolmen is largely “terra incognita” to the professors of the philosophy taught in many American universities, even though the ignorance that formerly dismissed Scholasticism as unworthy of notice is slowly

being dispelled. For this reason, the omission is probably due far less to prejudice than to lack of familiarity with the field, and we much prefer to endorse the book heartily for what it so excellently does, than to find fault with it for what it might more excellently have done.

The value of the work is enhanced by a series of biographical sketches and bibliographies that are uniformly good. On pages 810 and 811, the author makes the mistake of calling Bruno and Campanella monks; Dominicans are friars, not monks, and the distinction has major importance in the history of philosophy. The book is completed by an excellent index. G. C. R.

The Things that are not Caesar's. By Jacques Maritain. New York: Charles Scribners Sons. 1931. \$2.50.

The question of the supremacy of the spiritual over the temporal, the mind over matter, the soul over the body, has always been one which has drawn into conflict the worldly minded and men who have an appreciation of both the world and the spirit. In the very interesting and highly commendable work of Jacques Maritain we have a discussion of the question at once thoroughly accurate and brief. This particular work was written on the occasion of the crisis which seriously divided the Catholics of France. Its essential object was to illustrate certain principles which the author considered to be superior to time and circumstance and of universal validity, principles affecting the relations between the spiritual and the temporal which dominate the problems of culture and will always have for the philosopher a privileged interest.

M. Maritain makes his study in a three-fold division. In the first part he treats of the two powers in general. He defines what he means by the Church's direct and indirect power. He shows that man's life is intimately bound up in obedience to the two powers: the spiritual, the Church, and the temporal or the State. The latter is subordinate to the former, for the Sovereignty of the Church is clearly more elevated than that of the State. "To distinguish between the temporal and the spiritual is simultaneously to affirm the subordination of the former to the latter." Render therefore to Caesar the things that are Caesar's, and to God the things that are God's; Were the things that are Caesar's, not God's before they became Caesar's? "Do not the divine words which are the root of the distinction indicate also the subordination?"

In the second part he particularizes and makes practical the principles. Here he takes up the condemnation of the Action Francaise

by the Holy See. He shows that the Pope "had not condemned the Action Francaise movement because it was monarchist or national; he had, on the contrary, made an express reservation of freedom for Catholics to choose any form of government they liked and try to establish it by every honorable means. In this, as in every similar case, The Church intervened in order to preserve the spiritual good. . . ."

In the present crisis of France and the Holy See, he pleads with his countrymen to become imbued with the spirit of obedience of the great heroine Joan of Arc, and not to fall into the disobedient ways of Philip the Fair.

In the third part he points out the moral of the crisis, which he says is self evident. "It is a reminder of the exigencies of the supernatural life, an absolute affirmation of the primacy of the spiritual." In the final pages he contrasts the value of action and contemplation in human life. Action is subject to time, contemplation is the uniting of the spirit to eternity. "Action triumphs over time only so far as it descends from contemplation."

The work is most useful for the scholar. Jacques Maritain has put into his appendices material full of value for any student who desires accurate and authoritative thought on this interesting and live question. His notes also offer invaluable sources. The study should have an appeal to Americans suggesting solutions to many of our present difficulties on the allegiance we owe to Rome and the position of the Church in regard to the political world. R. G. Q.

The Youth of Erasmus. By Albert Hyma. Ann Arbor: University of Michigan Press. 1930. Pp. xii, 350. \$3.00.

No other scholar of the sixteenth century has been the recipient of such unrestrained praise, or the target of so much unjustified abuse as Erasmus, the prince of humanists. And no other, perhaps, has had such a profound effect upon the generations succeeding his own. Although numerous biographies have attempted to interpret him, he still remains something of an enigma, a figure about which opinions vary almost as much as they did in his own day.

Dr. Hyma believes that the youth of Erasmus, scientifically illuminated and rightly interpreted, may furnish a satisfactory solution to the problem. Morbidly sensitive, egotistic, selfish as Erasmus undoubtedly was, may not these characteristics have been the result, in some measure at least, of an illegitimate birth, an unhappy childhood, chronic illness, and constant companionship with men whose intellectual tastes greatly differed from his own? His entrance into

the monastery at Steyn, and acceptance of the ideals of the *Devotio Moderna*, show his devotion to religion, but his gradual engrossment in classical scholarship caused him to become discontented with the monastic life. A desire for leisure and fame supplanted self-denial and humility.

In the *Christian Renaissance*, Dr. Hyma presented an impartial, scholarly analysis of the *Devotio Moderna*. And in the *Youth of Erasmus* we have another example of his untiring research and attention to detail. The author has not attempted to minimize or palliate the misleading or erroneous statements of his subject; rather, when they have been clearly demonstrated as such by a careful check of the available sources, he calls attention to them, and adduces his proofs. Eight plates and two maps are to be found in the work, as well as two appendices; the first appendix contains seven poems by Erasmus and William Herman of Gouda, six of which are here published for the first time, while the other contains the text of the "Book against the Barbarians" which the author has endeavored to reproduce, as closely as possible, in the original version.

There are however a few minor objections. The author constantly denominates the Franciscan and Dominican friars as monks; and he has left a few phrases open to a double meaning, e. g., "Terrible was the prospect of the trembling sinner if the Church should fail to save him. Hence, the influence of the clergy and the importance of the seven sacraments." Nevertheless, Dr. Hyma is to be thanked and commended for his study. It is a notable contribution to the scientific literature on Erasmus in particular, and the Christian Renaissance in general, and cannot be disregarded by students of that phase of history.

C. W. S.

Art and Scholasticism with Other Essays, by Jacques Maritain. Pp. 232. Charles Scribner's Sons, New York. \$2.50.

At a time when cubism, futurism, *vers libre* and a thousand other novelties are loudly claiming their right to live, when artists (by their own admission) are demanding a release from the formalism of the past, when the layman who merely wants to learn, is bewildered by the invective and destructive criticism of "art critics," it is assuring and in a sense strengthening to find the stormy subject treated by an avowed metaphysician.

M. Maritain in his *Art and Scholasticism* which has been admirably translated by J. F. Scanlan, has given us something to stand on, by restating in an intelligible manner the principles of Aristotle and the Schoolmen of the Middle Ages. Yet the book is not popular in

the sense that it is destined to tickle the casual reader—it is rather a remarkable condensation (and sometimes we wish it were more exhaustive) of a vast subject by one who has thoroughly mastered it.

Art, once again, becomes the *recta ratio factibilium*—an intellectual virtue directing the poet, sculptor, painter, carpenter, shipwright, all in fine, who endow matter with a new form—who make things. The author goes a step further than the scholastics, it is true, by making fine arts a sort of distinct species, differentiated by their end which is beauty, and although the statement is bound to evoke controversy, it does attempt to explain a certain something inherent in a certain class of productions. There are other moot points such as the subservience of purpose or motive to the mere “concretization of beauty,” and the essence of that intangible something which is more than imitation. Although dogmatic, the author has an integral theory which is basically sound.

He tells us that there are hard rules for the artist, that there is no such thing as “Christian art” but that the Christian by reason of his tranquillity can produce work of a higher standard than the man of slimmer hope, that morality has a place by reason of the fact that what pleases is seen [*quod visum placet*] by men who are subject to a moral law.

And there is hope for the world which is running helter-skelter. “Persecuted like the wise man and nearly like the Saint, the artist will perhaps recognize his brethren at last and find his vocation once again: for in a way he is not of this world, being, from the moment he begins working for beauty, on the road which leads upright souls to God, and makes invisible things clear to them by visible.” U. N.

Leopold First. By Comte Louis de Lichtervelde. Trans. by Thomas H. and H. Russell Reed. New York: The Century Co. \$4.00.

Dr. William Lyon Phelps declared in an address at Augusta, Ga., that never in history has literature “been so consistently filthy and rotten as it is today.” Speaking of biography, he said that writers are prone to select a “victim” rather than a “subject.” “It is getting so that a good man is afraid to die.”

We are glad to say that in *Leopold First*, by Comte Louis de Lichtervelde, we have a happy exception to this immoral tendency. The author proves that one can write an interesting and popular biography of a public leader without depending upon the relation of sordid details for the “popularity” of his book.

When writing the life of a national hero it is very easy to allow our heart to run away with our head, but this intensely human story of a "regular fellow" among kings is marked by praiseworthy restraint. The personal, meritorious qualities of the sovereign are brought out in bold relief, without, however, neglecting to recognize the limitations and failings of the man.

In the original work the author passes over the entire early life of Leopold and introduces him to his readers at the age of forty. The translators, however, took the liberty of adding a chapter to the book which helps to set the stage for the advent of Leopold as King of Belgium. In this chapter we find a brief sketch of his early life, as well as a bird's-eye view of the political situation in Europe and especially in Belgium which led up to the Revolution of 1830 whereby Belgium won its independence from the Dutch. A vote of thanks is due the translators for their foresight in clarifying the situation for readers unfamiliar with the vicissitudes of early Belgian history.

The story of Leopold reads like a romance. We see an obscure, penniless son of an unimportant German prince win the romantic heart of Princess Charlotte of England, become the faithful adviser and confidante of his niece, Queen Victoria, and attain fame, wealth and power through personal charm, imposing stature, and keen intellectual ability.

Leopold accepted the throne of Belgium with the understanding that the great powers would guarantee the Articles of the London Conference. The powers accepted him, thinking that he would be nothing more than a figurehead. Both were sorely disappointed. The Prince of Orange, abetted by Russia, Austria and Prussia, broke the armistice imposed by the London Conference and Leopold had a war on his hands before he had occupied the throne two weeks. On the other hand he grew to love his subjects and jealously guarded them against everything that was detrimental to the existence of the kingdom as an independent state.

A good politician, his throne secure at a time when those of Austria, France, and Germany were tottering, he acquired a prestige which the size of his realm could never otherwise have given, and he became the intermediary and conciliator in many European difficulties.

It must be admitted that Leopold was ambitious for himself, his children, and his house, but this ambition although it was sometimes said to be insatiable was not at all vulgar. He was also ambitious for the future of Belgium. His dreams of colonial expansion in Ethiopia, East Africa and Guatemala were brought to fruition by his son.

He had come to the unstable throne of a people who had just won their independence through revolution. At his death he left a strong and united kingdom. He gave a permanent and hereditary character to the State, a thinking head interested in public welfare even for the future. He bound his family to the nation by sentimental ties, the strength of which was not revealed until the Great War.

V. M.

Boccaccio On Poetry. Being the Preface and the Fourteenth and Fifteenth Books of Boccaccio's *Genealogia Deorum Gentilium* in an English version, with an Introductory Essay and Commentary. By Charles S. Osgood. Princeton: Princeton University Press. Pp. xlix, 214. \$5.00.

It is a part of the irony of things that Boccaccio should be remembered chiefly as the author of the *Decameron*, a "vulgar" poet, a novelist, when he had dreamed of something different. To be famous as the literary artist rather than the scholar-humanist would be disappointing to one who had sought as his peculiar boast and glory "to cultivate Greek poetry among the Tuscans." And it is this almost unknown side of Boccaccio that Professor Osgood has revealed. This English version is presented "partly for the historic worth of these books, partly because the ideas which they contain may not be wholly unsalutary in this day, and partly because they lead to an intimacy with that very engaging person, the author."

As Boccaccio states in the Preface, his work was undertaken at the request of an ambassador of King Hugo of Cyprus who desired a compilation of all the facts concerning the pagan gods and the pagan heroes who claimed to be descended from them. Boccaccio tried to refuse the request, suggesting Petrarch whom he ardently admired as one better qualified for the task, and, finally gave his consent only when accused of indolence. Book XIV is a poet's defense of poetry, the "fervid and exquisite invention, with fervid expression in speech and writing, of that which the mind has invented." Book XV is the spiritual and in some cases, the factual biography of a poet—the apology for his life and for his writings. As Professor Osgood says in his Introduction concerning Boccaccio's defence of poetry, "into it he poured his entire self—his thirst for knowledge and his tireless industry; his skill in narrative and his lively imagination; his half-conscious drollery, his delight in beauty, his persuasive humanism, his moral sense, his love of Italy; his eagerness to share his enthusiasms with others; his sympathies, his warm and loyal adoration, and his irresistible charm."

Professor Osgood has so caught the spirit and animation of the Renaissance poet in his translation that he has re-created in English

the effect which the author had created in Latin; although he has given us a work that satisfies all the requirements for a scientific and scholarly study, we find instead of a stilted, dignified, dry rendition, one that is permeated by the general verve and the glamor of the original. The material contained in the Notes and Commentary will satisfy even the most meticulous student, inasmuch as it evidences the author's thorough acquaintance not only with the sources used by Boccaccio, but with practically all the literature bearing upon his subject. A splendid index completes a volume that is well worth attention.

C. W. S.

Stout Cortez. By Henry Morton Robinson. Pp. 347. New York: The Century Company. \$4.00.

As may be surmised from its title, *Stout Cortez* belongs to that very doubtful, not to say spurious class of historical literature known as "Modern Biography." It has many of the defects and practically all of the virtues found in such works. It is sparkingly written, with all the flow of diction and easy, masterful construction which goes to make this sort of biography so popular. It never loses an opportunity to emphasize the dramatic; it is vivid, if not even lurid; it is living, vibrating, and it clothes its characters, scenes, and events with the warmth of life, it even manages to leave, at first sight, an air of scholarship and erudition. It is a glamorous book about a glamorous man in one of the most glamorous times the world has known.

The purpose of the work is to draw before our eyes a moving, talking picture of the man in the scenes which formed the stage of his dramatic action, and to delineate in living colors that action itself. Its success is undeniable, but it had extraordinary material on which to work. We see before us the hero emerging on the scene of the new world after a hectic youth in Spain which showed little or no sign of the mighty deeds which were to come. By a combination of hardihood, work, and guile he rapidly and ruthlessly pushes himself to the front until, in spite of the governor and all legitimate authority he sets out on the conquest of Mexico. No matter how often the story of that conquest is told it never seems less incredible, nor do any of its historians explain how it was possible. The handful of Spaniards conquering hundreds of thousands of Indians, not once but several times; taking and holding the great Aztec Capital; and when at length driven out, retaking it for good—the explanation baffles even the present author, so he scarcely attempts one. But if he cannot explain he can describe, and this he does to perfection, whether his subject be actions, country, or men. Cortez, the devout,

unscrupulous combination of fox and lion, is excellently portrayed; his subordinates and antagonists are equally well drawn. When one finishes the book one has the impression of having seen a play in which the characters themselves reenacted their parts: Cortez, Sandoval, Doña Marina, Montezuma, Guatemala.

And yet there are defects; lapses which seem to indicate that predominant vice of all modern biography—superficiality. There is not a bibliographical reference in the book, not even a bibliography or list of authorities in the back. Furthermore certain errors which, while slight and of no great offense to the casual reader, are irritating to the scholar have been allowed to creep in with annoying frequency. Such, for example, are the following: "*studio ratorum*" is used on p. 9 for "*ratio studiorum*" and on p. 284 "*Delenda est Mexico*" is used in reference to an event already past instead of "*Deleta*." St. James, Patron of Spain, is called "St. Jacob" throughout (v. g., pp. 19, 56, 238), apparently a thoughtless rendition of the Latin name. Again on p. 15 the Dominican Bishop Las Casas is called a "Jeronimite Friar," and it seems hardly historical to refer to his labors in behalf of the Indians as "fruitless." There is a hopeless mass of contradictions on the question of Cuiclahuac's death: On p. 252 the date is given as the winter of 1518—a year and a half before he became king. On p. 243 he is represented as sending a delegation to Tlascala in the autumn of 1520, and on p. 256 the delegation is said to have been sent by Guatemala, his successor.

While the present author seems free from the anti-Catholic prejudice common to most historians of the Conquest his attitude is not satisfactory; it is at least *un-moral* and *un-religious*. Scarce an amour or a massacre in the course of the hero's career seems to have been left unrecorded in a bright, polished style. There seems to be a polite, silent smiling at all religion, which is not inoffensive. We may assure the writer and all readers that though many of the paradoxes on p. 4 may be true, robbery and concubinage were not practiced in the name of the true Faith, and that the Christian chapel is superior in more than cleanliness to the Pagan charnel house; the qualifying "at least" could better have been left out of that sentence on p. 95. The author's frank admiration of Cortez in spite of his vices which are so vividly portrayed suggests an admiration for the vices, especially when one sees such a line as; "his only dissipation—if they can be called such—were women and gaming." (p. 29)

But if one wants a thrilling, colorful story that is instructive in the bargain, one might go much farther and find few better than *Stout Cortez*.

T. R. S.

The Catholic Encyclopaedic Dictionary. General Editor: Donald Attwater. With an Introduction by Francis J. Vaughan, D.D., Bishop of Menevia. Pp. xvi-576. New York: The Macmillan Company. \$4.00.

Common everyday experience has undoubtedly shown the bulk of our readers the need and value of dictionaries and encyclopaedias. Day in and day out, they come across words, or chance upon phrases and statements, whose origin or meaning puzzles them. But happily, such difficulties last but a moment if our readers possess a handy dictionary or a serviceable encyclopaedia.

The *Catholic Encyclopaedic Dictionary* has been prepared to tell Catholic lay-people the signification of peculiarly Catholic terms and phrases in common use in the Church's philosophy, dogma, moral, canon law, liturgy, institutions and organization. It is more than a simple dictionary; it is rather a handy one-volume encyclopaedia, a compact directory of the Church's teaching and manifold activity in the divers spheres of human life. It contains serviceable, and at the same time, brief and clear definitions and explanations of philosophical terms, and theological phrases, especially such as one meets in dogmatic treatises. Liturgical terms, canonical expressions and words pertaining to the Scriptures are treated just as carefully. "Meditation," "Prayer," "Contemplation," and allied subjects evince a particularly splendid development. A list of "Common Ecclesiastical Abbreviations" is given after the Introduction and Preface. Appendix I contains a worthwhile general and particular Bibliography of reliable works treating of some of the principal points of the Church's constitution, doctrine, discipline, liturgy and history, preference being shown for recent books. In addition, "Ecclesiastical Titles and Modes of Address," in addressing a letter, in beginning one or in its body, and in personal speech, are excellently stated in Appendix II.

Just because a host of thoroughly capable Catholic writers co-operated in producing this work—a careful and precise contribution for every library of worthwhile Catholic books—Catholic lay-people and general enquirers can trust fully in its general accuracy and enduring value. The general editor, Donald Attwater, and his competent band of distinguished contributors merit the readers' sincere congratulations and gratitude for this veritable treasure-trove of Catholic teaching and Catholic life.

We read with delight the accurate statement about the *Summa Contra Gentiles*, which "is sometimes most erroneously called the *Summa Philosophica*. At the beginning of the Second Book, St.

Thomas speaks precisely of the difference of method between Philosophy and Theology and asserts that his method of procedure in this book is that of the Theologian."

Of course, in a work of this kind, errors will slip in somewhere, no matter how vigilant and diligent the writers and general editor may be. We note two: the article on "Dominican Rite" is wrong in stating that "after conventual Mass and all hours of the Office *Salve Regina* is sung, with three prayers." It is sung only after Compline in procession and is followed by a versicle, response and *one* prayer. The article on *Hanc Igitur* states that Dominicans make an inclination at these words in the canon of the Mass. They do not. However, at the words *Per eundem Christum* of the *Communicantes*, the prayer that precedes the *Hanc Igitur*, they join their hands and make a moderate inclination to the crucifix. Then elevating and extending their hands, they say *Hanc Igitur*.

Because the title "*The Catholic Encyclopaedic Dictionary*" might influence readers to think that this work was compiled and edited by the Catholic Encyclopedia editorial group (who did edit the *New Catholic Dictionary* in 1929), in order to prevent such an error, the two publishers concerned, after due conference, have agreed to change the title of this work to "A Catholic Dictionary" as soon as the bound stock on hand has been exhausted.

All in all, Catholic readers will find this volume, no matter what its name, a valuable and desirable encyclopaedic-dictionary for an informative study of our wonderful Church, "the only exponent of organized religion possessing a definite creed, an uncompromising ethic, an authoritative and infallible voice."

C. M. Z.

The Flight from Reason, by Arnold Lunn. Pp. xvi-328. New York: Dial Press. \$3.50.

In the 17th century, Francis Bacon, the experimenter who never correctly evaluated experiment, made the grave error of overemphasizing the inductive method of acquiring knowledge. In his attempt to accentuate the value of induction Bacon rejected and ridiculed the deductive or syllogistic process. The *raison d'être* of Mr. Lunn's latest book, seems to be to show that the wise men of the Victorian era adopted a viewpoint similar to that of Bacon, and carried it to extremes at once tragic and absurd.

Mr. Belloc characterizes this movement as "Scientific Negation"; Mr. Lunn tabs it the "Flight from Reason." It is Mr. Lunn's thesis, that the Victorian scholars in attempting to avoid the extremes of

rationalism arrived at the irrational mania for observation. Anything not bolstered up by a wealth of inductive data was to be rejected as false and even unmoral. Such according to Mr. Lunn was the Victorian heresy. This attitude of mind was not confined for very long to the scientific field. By laying violent hands on the deductive method these demagogues of science struck directly at the essential makeup of man. The rise and fall of the geological hammer soon became a gesture of iconoclasm, and the steady flame of the Bunsen burner, the torch of atheism. The Victorian scholar, after denouncing the turgid ipse dixitism of the ancient savants, did nothing more than swear enthusiastically by every casual remark of a favorite scientist; the laboratory with its omnipresent retorts, crucibles and microscopes became for the intelligentsia of the period the bargain-shop of wisdom. Mr. Lunn quite caustically observes that it is possible for the observer behind the microphone and telescope to survey nature, while wearing spectacles colored by personal pride and prejudice.

The book is as powerful as it is fascinating. It is indicative of the sane, wholesome, common-sense attitude of a writer and scholar who would save science from effortless absurdity. Taking as his weapons arguments of sound reason made doubly potent by the judgment of time and the findings of modern science, Mr. Lunn deals sweeping and devastating blows among the few aenaemic offspring of the Victorian Heresy.

He presents in vivid perspective a brilliant picture of an age when the story of "The Surgeon and the Soul" was invested with all the potency of an axiom. Mr. Lunn is clever, but never we think at the expense of being intentionally incorrect. He does, it is true, give vent to several rather sweeping assertions. But these are instances rather of the Homeric nod than of intentional corruption of truth. In his consideration of the famous *Rationes Seminales* of St. Augustine, Mr. Lunn misses a vital point, by failing to draw a clear-cut distinction between the active and passive potencies in corporeal matter. He also seems to have a rather confused notion of the role entrusted to Reason by the medieval theologians. Reason, confronted by problems of the supernatural, is not all sufficient. The orthodox theologian of the medieval times recognized this fact, and consequently assigned the primary and fundamental place to faith.

There is no evidence of the purple patch in this book, though Mr. Lunn's considerations of Darwinism, Psychical Research and Naturalism (which later Mr. Lunn trenchantly terms "Atheism in

evening clothes") constitute the finest chapters in a really fine work. Dr. S. Parkes Cadman contributes the foreword in which he pays a splendid tribute to the genius and ability of St. Thomas Aquinas.

R. G. F.

The Origin and Growth of Religion, by W. Schmidt. Pp. xvi-302. New York: Dial Press. \$5.00.

The religious urge in man, that mysterious, intimate and unquenchable desire to know, serve and worship the supreme Being has, of late, proved itself to be a fertile field for much historical and philosophical speculation.

A great deal of good, bad and indifferent literature, with religion as the theme, has come to the fore in recent years. Father Schmidt's latest work certainly must be given a place among the best of that group, classed as good. Indeed one can scarcely comment on this book without recourse to superlatives.

Father Schmidt sounds the keynote to his thesis when he asserts that the supreme being of primitive culture is really the god of a monotheism and that the religion which includes that supreme being is genuinely monotheistic; in other words, it is Father Schmidt's conviction that behind all the rhapsodizing and fantastic ritual of every primitive, savage cult there stands a solid, certain and fairly well defined idea of one high god. The evidence of research seems to bear out the truth of Father Schmidt's theory. Many will, no doubt, disagree with Father Schmidt's thesis but all must respect it. There may be many who will look in vain for an extended disquisition on the Christian religion and perhaps they may lay aside the book, a trifle disappointed and piqued with Father Schmidt; but if one remembers that he has written a comparative history following along lines that are purely natural, this may explain the omission of any lengthy consideration of revealed religion.

Much of the success of the book is due largely to the fact that the work really is just what it purports to be, viz., a comparative history of religions. Father Schmidt makes no attempt to evolve a psychological theory of religion, neither does he pass judgment on the verity or morality of any of the ancient religions. Of course this does not imply that the learned author neglects in any way the causal nexus between recorded facts which is the formal constituent of all history; moreover Father Schmidt nowise incurs the guilt of erring fashionably and up to date, by mistaking cause for effect; neither does he ever subscribe to that pernicious *Post hoc, ergo propter hoc* fallacy.

Intended as a handbook or manual, it is lacking in several important points. One in particular is the rather sketchy and vague exposition of the general notion of religion.

To properly and justly evaluate this book, might it be sufficient to note that it is a worthy index of the accuracy and scholarship which have won for Father Schmidt international recognition, admiration and respect.

H. W.

DIGEST OF RECENT BOOKS

SCRIPTURE, RELIGION: On the Government of God, by Salvian, a fifth-century Priest of Marseilles has been translated by Eva M. Sanford, and edited in book form with a thirty-page introduction on the life of Salvian by the translator. It is a remarkable piece of work, and has been widely acclaimed for the striking picture it affords us of the state of society at the time of the break-up of the Roman Empire in the West. The author, a provincial aristocrat of Gallo-Roman stock had ample opportunity to know the many-sided life, political, social, and religious, of his contemporaries. The picture he draws is dismal and desolate—perhaps exaggeratedly so at times, but he is showing only the dark side of things, as these are all he has to explain. His thesis is to prove that the evils of the time are results of man's own perversity rather than of God's lack of Providence. It is a lesson which might be pondered well today. His work has been likened to the fierce denunciations of his people by Jeremiah the Prophet; some of the lines are strangely reminiscent of Horace the Poet, such as his moaning for the glories of the old generations, and his idealization—amusing at times—of the barbarian invaders. It is an excellent book for the historian, and a better one for the moralist. (Columbia University Press, \$3.75).

The Study of the Sacred Writings is perhaps one of the most interesting, absorbing, and at the same time most difficult of all the Sacred Sciences. Realizing that for the student of the Inspired writings, half the task lies in a proper introduction, Father Prado, C.S.S.R., has compiled and published an excellent text book entitled "*Præpadeutica ad Universam Biblicam*." This fine work, embodies a detailed treatment of all the preliminary notions requisite for a thorough study of both Testaments. Father Prado divides his subject matter into three books. The first considers the nature of Inspiration, the Canon of the Bible and is very well handled. The chapter devoted to the Apocryphal books merits special commendation. Book the second has to do with the Integrity of the Scriptures, while the third book concerns itself with the various Interpretations of the Sacred Texts. The mechanics of the work are model, notes, references and indices being of the finest grade. It should prove itself to be a safe, sane and certain guide to the student of "the Book" of books. (Marietti Lr. 30).

Rev. Edward C. Hearn's book of sermon-essays, *Family Instructions*, should find a welcome place among the many apologetical works that have recently appeared to meet the awakening interest in things religious and Catholic. It is not a compendium of Catholic apologetics, but in simple, homely terms it treats of some of the fundamentals of religion and Catholicism. In the second part, Father Hearn has shown the Church's consistency through the ages in her teaching on such subjects as Original Sin, the Confessional, Indulgences, Resurrection, Judgment, Purgatory and Eternal Punishment. Catholics will find here the answers to many of the objections that are hurled against the Faith, as well as matter for their

own personal edification. It is our earnest hope that the Catholic families throughout the country will accept this book of instructions, and we feel certain that the lessons they will learn from it will make them better and more valued sons of Mother Church. (Parish Visitors of Mary Immaculate, \$2.50).

The world of today stands in dire need of a restraining, enlightening and guiding influence, and it is rapidly becoming patent to all men of good will, that the teachings of the Catholic Church amply satisfy this need. "**Catholic Teachings**" by Thomas C. B. Healy is a book which should go a long way toward dispelling the doubts of the Believer and the objections and bias of the Unbeliever. The authors intention in writing the work was to instruct rather than to controvert. The book therefore is by no means polemical in tone, but should controversies arise this book will render valuable and telling service to its readers. The mechanical construction of this well turned little book is based on the Baltimore Catechism on which it serves as an excellent commentary. Nearly all the pertinent and provocative questions agitating the present age find ready and cogent replies in the pages of this book. Though the author has not singled out as imperative of detailed treatment the alleged discrepancies between Catholic dogma, Catholic morals and the findings of modern science, nevertheless, the solutions of the difficulties are implicitly contained in the scholarly expositions of the various dogmas and tenets of Catholic Belief. The book should appeal to all men of frank open mind, be they within or without the fold. (Macmillan, \$1.75).

The Rev. J. R. Buck author of that very interesting and charmingly informal little book "A Convert Pastor Explains" has just published a worthy successor to his previous work. It is entitled "**Why do Catholics**" and essays an explanation of the Catholic liturgy, the Mass, the blessings of the Church, the Redemption, the Divinity of Christ and many other points of Catholic doctrine and liturgy. Father Buck, himself a convert, enjoys the happy and penetrating faculty of correctly gauging the mental status of the inquiring non-Catholic who comes seeking entrance to the fold. Consequently, the central figure in this book is the well intentioned unbeliever. Points of doctrine, which to a Catholic may mean very little, due to their obviousness, are accorded special and detailed treatment simply because Father Buck understands and sympathizes with the inquirer. As far as ornateness and polish in style go, this little work may never scale the literary Parnassus but it will prove an aid and guide to the prospective convert, which after all is as it should be. (Bruce, \$1.50).

One of the most splendid books to place in the hands of those contemplating the True Faith is **The Heavenly Road** by Rosalie Marie Levy. Primarily intended to show that the Divinity of Christ is a fact based upon the Messianic prophecies, this little book has been the means of enlightening many Jews and Protestants about the claims of Christianity and the Catholic Church. 18,000 copies in English and 25,000 copies in German have been printed of this fifth and revised edition just from the press. Added features are the short account of the writer's conversion and the imposing list of converts from Judaism. (Miss Rosalie Marie Levy, Box 158, Sta. D., New York City. 25¢).

Every so often, there appears on this long-suffering little globe of ours, a self-styled genuine mystic. Some of these so-called mystics are sincere, many are mere psychic jugglers, plain, ordinary quacks and devotees of Yoggism. Professor Larson is the latest arrival. Of his sincerity there can be no doubt. He simply lacks the knowledge and appreciation of the most important and essential factor of true mysticism, divine revelation. In his book "**With the Door Open**" Dr. Larson presents his theory of perfect mysticism, divested of all theological and metaphysical fringe. The pro-

fessor has, to be sure, a clear-cut idea of natural mysticism but not of supernatural mysticism, and this mainly because he either is ignorant of or allows no place to revelation. He is a natural mystic, hence he cuts away from the steadying, stabilizing influence of metaphysics. It is hardly a matter of wonder, therefore, to find Professor Larson ever on the brink of Pantheism. The professor, badly informed as to the concept of Christian mysticism, quotes several times from condemned propositions of Master Eckhart as representative of the Christian ideal. As is to be expected, the professor ignores, entirely, the role played by Grace in the mystic development of the soul. He offers, instead, a queer sort of substitute; he would by a process of soul development (Psycho-technique), consisting in an introspective critique of the data of memory, force an entrance into what he terms "The Reality of Eternity." For the author the essence of true mysticism is something psychic. Genuine mysticism does not consist in running the gamut of psychic states. We do not mean to imply, by this, that the mystic does not experience a peculiar state of consciousness, a consciousness of the nearness of God; but the essence and root of this is to be found in the plentitude of Grace. There are some really worth while thoughts in the book. The translation (the original was written in German) is a splendid piece of work. (Macmillan, \$1.50).

CANON LAW: The second volume *Institutiones Juris Canonici* by Father Matthew Coronata, O.M. Cap., deals with the legislation of the Third Book of the Code, "De Rebus," taking in the preliminary canons of the Book (726-730) and then omitting the First Part, on the Sacraments, begins with the Second Part and treats the remaining five Parts of the Book. It is a brief but accurate commentary, very serviceable for ready reference work either in schools or Rectories. (Marietti, Lr. 30).

LITURGY: "*Peregrinus Goes Abroad*" by the Reverend Andrew Chapman, is a clear, concise and interesting treatise on the liturgy of the Church. It is written in an attractive manner which makes this book, like its predecessor "*Peregrinus Gasolinus*," deservedly popular. Since a knowledge of the proper and fitting manner of executing the ceremonies is naturally sought by all, both priests and people, this book will be appreciated for its very many practical suggestions. The first part of this volume is the continuation of the narrative between the "*Liturgiologist and the Antiquary*" whose acquaintance many of us made in the book "*Peregrinus Gasolinus*." In the second part, the reader accompanies them on a pilgrimage to Rome, where interesting observations are made pertaining to the liturgy. Their visit to St. Peter's is of especial interest. The third book, entitled "*Peregrinus' Note Book*," concerns the liturgy, without any admixture of narrative features. The reader of this book must necessarily find his interest in liturgics greatly increased. (Frederick Pustet, \$2.00).

Father Aurelius Bruegge, O.F.M., is to be heartily and deservedly commended for the splendid work he has performed in revising and bringing up to date the *Compendium Liturgiae* of the noted Innocent Wapelhorst. This work by Father Bruegge is the eleventh edition of that indispensable liturgical guide. The author in revising the work of the eminent Franciscan adheres closely to the decrees of the Sacred Congregation of Rites, and is in perfect accord with the new Roman Ritual. An excellent first hand comprehensive explanation of the Pontifical Mass, rendered accessible and very practical by lavish use of diagrams, is an added feature of this edition. In a word, this is a handy, serviceable, up to date edition and should find a ready welcome among the clergy, for it is an El Dorado of liturgical information. (Benzigers, \$3.50).

HISTORY: In "*Political Consequences of the World War*," Ramsay Muir, in a small yet informative volume, gives a treatment of six elements

leading up to the Great Conflict, to wit—Nationalism, Industrialism, Militarism, Imperialism, Democracy and Internationalism (trends that could be fruitfully compared with Coudenhove-Kalergi's Pan-European Plan). The author then passes to a discussion of Internationalism as exemplified chiefly in the League of Nations, and closes with a review of the disintegration in the British Empire. The book is saturated with political history that proves highly interesting in the easy manner of its portrayal. Serious exceptions must be taken, however, to several inaccurate statements in the chapter covering the League of Nations. The League, formed by the Treaty of Versailles, still remains an organ of the victor-powers (cf. p. 185). Only by one vote did the Committee of the Reichstag recently reject a resolution calling for Germany's withdrawal from the League; nor was the Covenant of the League based on a voluntary meeting of all nations, but on the peace settlement of the Allied Powers. "... both powers, America and Russia, hang about the skirts of the League" (p. 185), implies interference upon the part of America, whereas America is generally represented by invitation, and then only in matters affecting the United States. The unwarranted depreciation of America's part in the movement for arbitration is reflected in such statements as "... so long as two great Powers, America and Russia, remain outside this movement. . . ." (p. 192). In truth, America has ever maintained a leading role in mediation, conciliation and arbitration, and this very fact is pleaded against her refusal to enter the League. Naval Disarmament instead of being "a relatively simple problem" (p. 197), engages the serious attention of all nations, especially when one reflects on the problem of Sanctions in the League (cf. opinions of Nippold, De Visscher, and Mitraný). Warned against an indiscriminate acceptance of this European view on world unity, the reader will find the book profitable reading. (Holt, \$1.25).

The Child's Book of Great Popes, by Cecil Kerr is an excellent little work, well fitted to fill the role it has selected for itself—that, namely, of interesting children in the history of the Church through these short sketches of the lives of her greatest Chiefs. The style is well suited for children, yet the stories will interest older readers as well. Leo X, Gregory I the Great, Stephen III, Leo III, Nicholas I the Great, Gregory VII, Urban II, Adrian IV, Innocent III, Celestine V, Boniface VIII, Gregory XI are the Popes treated of herein. It is surprising not to find Alexander III, Leo IX, Gregory IX and X, in place of some of the above mentioned. We hope a second volume will continue the work. (Longmans Green Co., \$1.00).

FICTION: Isabel Clarke would be classed among the prolific writers by Victorian critics. Book after book has come forth from her facile pen. Some must be admitted to have failed to come up to the standards set by the others. However, we think that in **Italian Adventure**, Miss Clarke has reached the peak. In this book, these splendid gifts of the noted authoress, invention, humor, pathos, the power of vivid presentation both of character and of scene, are given full play. There is also a certain sweetness and light about this book which critical terms fail to compass or convey. Perhaps it is the strange, delicate, Italian magic of the setting or it may be the genius of the authoress a gleam on the pages of this book. (Longmans, \$2.50).

Catholic boys and girls should welcome Mrs. Wirries' latest work of fiction, **The Barrys at Briarcliffe**. It is a story of a widowed, invalid mother and her four hustling youngsters. The strong Catholic tone which pervades the book will find some repercussion in the hearts of the youthful readers. There are several thrilling adventures narrated in that healthy, firm style which marks and sets apart all the books of Mrs. Wirries. This book can safely and profitably be placed in the hands of every growing boy and girl between the ages of eight and thirteen. (Benziger, \$1.00).

BIOGRAPHY: *The King's Steward* by George Lyons is a true story of an American gentleman, blessed with much of the world's goods who administered the same wisely and well. Mr. Lyons writes in a strong, simple and direct style. He portrays the late George Schumann, citizen, business man and exemplary Catholic of Philadelphia as a type of man whose life gave the direct lie to the contention that Catholicity and success are incompatible in American business. This slender little volume glows with all the warmth of family devotion and the stability emanating from the hearthstone of a Catholic home. It places before the Catholic father a model worthy of imitation; to the Catholic business man, it presents a noble example of a soul in the world but not of the world; in short, every Catholic may see in the life and work of George Schumann, a King's Steward entrusted with a generous share of the King's bounty and who, heeding the King's warning, preserved himself poor in spirit and so could in the end render an excellent and praiseworthy account of his stewardship. This little book carries a message as vital as it is valuable. It cannot be too strongly recommended for our Catholic men of business.

The author of the thin little biography, *Beato Alberto Magno*, writes of the beloved Saint, Scientist and Philosopher in a style that is as poignant as it is powerful. Penned in the cadenced medium of genius, the Italian, the book conveys much concerning the life and labors of Albert the Great. This little work is opportune, coming at a time when the Catholic world anxiously awaits and lovingly longs for ecclesiastical recognition of Albert as one among the Flaming Host of Gold.

DEVOTIONAL: *The Sufferings of Christ* is the title which volume the second of the Capuchin classics bears. This little book contains eight sermons by the famous Capuchin preacher and mystic, Mattia de Salo. The sermons were preached in Milan Cathedral, during the Lent of 1597, and are masterpieces of pulpit oratory. The preacher's zeal, hatred of sin and personal sanctity are agleam throughout its pages. Beginning with the sufferings of Christ in general, the sermons proceed to develop the various characteristics exemplified in Christ's sufferings, the necessity, holiness, duration of the sufferings, their greatness and finally in the nature of a somewhat extended peroration, the Sacred Passion. The book abounds in sermon, retreat and meditation matter and, in passing it might be said, it paints in glowing colors a magnificent picture of the lives and customs of the preacher's contemporaries. Many may look askance upon the zealous Friars' interpretations of Scriptural texts, some may even class him as an ultra-realist. We must remember that in the pulpit oratory of those days, there was no toning down or smoothing over. If the sins and abuses were great, their denunciation was equally scathing and the remedies of the same severe mould. For the preacher, this book, though modest in size, might well be bound and written in pure gold. (Benziger, \$1.90).

Joseph Vernhes, in his excellent work, *Le Vrai Chemin du Paradis*, has produced a brief, and on the whole, quite satisfactory treatise on prayer, which, as the title indicates, he calls *The Way to Paradise*. In the first part of his book, Père Vernhes considers prayer, in general, under which heading he deals with the various species of prayer. His chapters on distractions and the danger of spiritual routine are magnificent. The latter half of the book concerns itself with the necessary and principal qualities of the good prayer. The author, within comparatively brief compass, says much and what is equally noteworthy, says it well. Not all readers will agree with the reverend author's attitude toward the spiritual bouquet. Many too will be surprised and not a little disappointed to find no mention made of Mary's Rosary. (Téqui).

The Rev. Frederick A. Houck in his latest book "*The Fountains of Joy*," takes as his subject matter the humblest and most sublime of all God's

gifts to man, viz., Water and the Precious Blood. The author divides the book into three considerations. The first is a homely little chat on the scientific, poetic and every-man's notion of water. In the second section, he treats of water as elevated and endowed with supernatural efficacy. A genuine treat is in store for the reader. Sacramental Water, the title of this part, is as interesting and enjoyable as it is erudite and informative. In the third part, Father Houck scales the heights and writes, we might say, sings sublimely of God's love for man as exemplified in the Precious Blood. This book is a pleasant and scholarly appraisal of the Bounty, Providence and Love of God. (Herder, \$2.00).

DEVOTIONAL, MEDITATIONS: Let Us Pray—Series II. In his latest work "Our Father and Hail Mary" Father LeBuffe, S.J., has patently demonstrated these simple prayers to be veritable founts of soul-stirring and elevating thoughts. Taking every phrase of these two most common prayers he has helped us realize the greatness of God and His Holy Mother, and the insignificance of man. He has smoothed the way for those who, at times, find Meditation a rather difficult task, for this little book is not merely to be read but to be meditated upon (p. 7). He has taken a subject sublime in its simplicity and from it has woven a valuable and living literary tapestry. (American Press, \$0.30).

DRAMA: Shakespeare's Problem Comedies by William Witherle Lawrence, Professor of English in Columbia University was written with a view to clearing up some moot points in a small much-discussed group of the immortal bard's plays. The problem group comprises those which while not tragedy are yet "too serious and analytic to fit the common conception of comedy" and principal stress is laid on *All's Well That Ends Well*, *Measure for Measure*, and *Troilus and Cressida*. Many moderns have found something quite unwholesome in the ruses underlying these dramas and *Helena* and *Isabella* have been more often blamed than praised. But the situations were usually considered in the light of another day and the literary backgrounds which these very plots could claim was slightly considered. Professor Lawrence has carefully and thoroughly spread out this background and offered new phases of Elizabethan culture which, if they do not make us fully exonerate these doubtful heroines, at least temper our indignation at their subterfuges. It is a book which although scholarly, is clear and straightforward—one which will be understood, and should be read by all those whose intimacy with Shakespeare goes beyond those plays which are given by most repertory companies. (Macmillan, \$3.00).

The Sixth Series of One Act Plays for Stage and Study contains 21 plays by modern authors. On the whole, the selection of manuscripts is quite praiseworthy. There are however a few plays included which are neither fit matter for production nor conducive to study. One can scarcely analyze when the subject will not bear analysis. Happily, the bulk of the sketches, phantasies, comedies and heavies represents a careful, discerning selection. Martin Flavin writes the preface and it is perhaps the finest and most interesting thing in the book. Mr. Flavin sounds a note which is far from soothing to the modern playwright. He does not mince words in his pungent condemnation of the tone and spirit back of the modern play. Mr. Flavin has no use for that play which looks more to the house capacity than to the true spirit of the boards. The talkies also cause M. Flavin considerable annoyance and his candidly expressed opinion of them should provoke much discussion and comment. (French, \$3.00).

Once, or maybe twice, in a modern blue moon one may happen upon a really worth while play manuscript. It is with the sense of having passed a well-spent half-hour that the reader puts aside Mr. Channing Pollock's "**House Beautiful**." Mr. Pollock has actually produced a bit of

histrionics which fails to cater to the mob emotion and is singularly free from all silly sentimentality. The action of the plot, it is not so much of a plot, centers about an old-fashioned couple, Archie and Jennifer (their address is Suburban, U. S. A.), who refused to surrender their old-fashioned ideals of decency to the march of progress and the demands of modern enlightenment. A lavish use of the inset scene may prove cumbersome in staging and cause the play to smack of the bizarre and fantastic. (French, \$2.00).

In "**Tomorrow and Tomorrow**" we have Philip Barry in another of his provoking moods. Mr. Barry seems to have difficulty in mastering an in-born flare for the psychic. When he does manage to tether the psychoanalyst in his make-up, we have some brilliant sunbursts of dramatic genius. The story of his latest play has to do with mother-love, long starved then realized, almost destroyed by the flames of passion and finally bursting forth in all its intensity to prevent the disruption of a happy home. On the whole, Mr. Barry has produced a worth while play. (French, \$2.00).

MISCELLANEOUS: The Bible Story by Doctors Johnson and Hannan and Sister Dominica, O.S.U., M.A., is a great gift to present day teaching methods. It contains 81 stories presenting major events in a continuous form. Its simplicity of style, choice of words and interesting manner of presenting a story will be of great help to lower grade teaching. The authors realize that the best way to hold the youngster's attention is through his senses, and so they have interspread pictures depicting the scenes of the Old and New Testament. The authors have by their work greatly aided the problem of Biblical instruction for children of the lower grades. (Benziger—List Price \$0.87—Net to schools \$0.65).

Into Their Company—For a Modern Girl on Love and Marriage written by a Medical Woman, A Girl and A Wife, with an introduction by Father Martindale, S.J., treats in a frank yet delicate and instructive manner that essentially personal and intimate subject of sex. This little book treats of all those disquieting problems that beset the mind of a growing girl. In its clear and open manner it places before the reader the facts, the dangers and the benefits of that age old problem of human emotions. This is a book which should be placed in the hands of our Catholic young women. They must appreciate it, for it cannot fail to be of service. (Kenedy, \$1.00).

The Mariology of Saint John Damascene by Valentine Albert Mitchel, S.M., S.T.D., brings before the reading public one of the greatest of the Eastern Doctors. Though only a brief study (it appears to be a Doctorate Dissertation) the author has by his painstaking efforts and documentary research contributed greatly to the study of Mariology, and especially has he brought to light the writing of that great thought somewhat unknown Doctor of Damascus. It is a book well worth reading. (Maryhurst Normal Press—Kirkwood, Mo.).

PAMPHLETS RECEIVED:—**Darrow versus Chesterton**, by the Rev. Michael Hogan, S.J.; **Why Not The Jackass?** by Lucian Johnson; **The Mass Your Sacrifice and Mine**, by M. A. Gray; **Reading, Good, Bad and Indifferent**, by James B. McGarvey, L.L.B. (International Catholic Truth Society—\$0.05 each). We recommend in particular the reading of Father Hogan's "Darrow versus Chesterton." It carries a vital and rather startling message.

BOOKS RECEIVED: **Spiritual Pilgrimage** (Longmans Green, \$3.00); **Essentials of Psychology**, by James F. Barret (Bruce, \$2.00); **The Last Stand**, by Edmond A. Walsh, S.J. (Little, Brown & Co., \$3.00); **The Way of the Sceptic**, by John E. Graham (Dial Press, \$3.00); **The Angelic Doctor**, Jacques Maritain (Dial Press, \$2.50); **The Sisters of Mercy**, 2 vols., by Sr. M. Josephine Gately (The Macmillan Co., \$6.75); **St. Augustine, His**

Philosophy, by Père Vega (Peter Reilly Co., \$2.00); **The Spiritual Direction of Sisters**, by Felix M. Kirsch, O.M.Cap. (Benziger, \$3.50); **Apologetics**, by the Rev. P. J. Glenn (Herder, \$2.00); **Thou Shalt Not Kill**, by George Clement, M.D. (Peter Reilly Co., \$1.50); **The History of Science and the New Humanism**, by George Sarton (Henry Holt, \$2.00); **The Oblates Hundred and One Years**, by Grace H. Sherwood (Macmillan Co., \$2.50); **The Mass**, by Dom Jean De Puniet (Longmans Green, \$2.50); **In Defence of Purity**, by Dietrich von Hildebrand (Longmans Green, \$2.25); **The Story of St. Joan**, by Clare F. Oddie (Longmans Green, \$1.00); **One Fold, One Shepherd**, by Ernest H. Peatfield (Lohmann Co., \$1.00); **Prayer**, by Dom Thomas V. Moore (Herder & Co., \$1.75); **The Sacrament of the Eucharist**, by the Rev. George D. Smith; **Death and Judgment**, by Dom Anscar Vonier, O.S.B.; **The Holy Ghost**, by Rev. John M. T. Barton (Macmillan, \$0.75 each); **The Parish Visitor Catechist**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **Parish Visitor Missionary**, by Mother M. Teresa Tallon (Parish Visitor Press, \$1.00); **The Parish Visitors' Social Service**, by Mother M. Teresa Tallon (Parish Visitor Press, \$1.50); **Family Meditations on Great Catholic Truths**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **Conferences on Feasts of the Liturgy**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **Learning to Live with Christ in the Liturgy**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **The Father's Curse**, by Rev. A. M. Grussi (Christopher Press, \$2.00); **Divine Praises**, by Rev. James Walcher (Bruce, \$1.50); **Old World History**, by Wm. H. Kennedy and Sr. M. Joseph, O.S.D. (Benziger, \$0.54); **Litany of Our Lady**, by Francis LeBuffe, S.J., being vol. III in the "Let Us Pray" series (The America Press, \$0.30); **Notre Vie Spirituelle**, by F. Neyen, S.C.J. (Téqui, 12 fr.); **La Vie et Les Oeuvres d'Eugenie Bonnefois**, by Florence O'Noll (Téqui, 10 fr.); **Soeur Marie de Bon-Secours**, by P. Leonard Bohler, O.F.M. (Téqui, 12 fr.); **Sainte Therese de l'Enfant-Jesus**, by Msgr. Louis Prunel (Téqui, 2 fr.). From Samuel French, 25 West 45th St., New York, come the following plays: **Green Grow the Lilacs**, a folk play in six scenes, by Lynn Riggs (\$2.00); **Philip Goes Forth**, a play in three acts by George Kelly (\$2.00); **That's Gratitude**, an amusing comedy in three acts, by Frank Cravan (\$2.00); **The Inspector General**, a Satiric Farce in three acts, by Nikolai Gogol (\$1.50); **Three Yale Plays**, "The Patriarch," a tragedy in three acts, by Boyd Smith; **Spring o' the Year**, a comedy in three acts, by W. H. Robertson; **Finished**, a delightful comedy in five scenes, by Catherine Clugston (\$0.75 each); **The Good Fellow**, a play in three acts, by George S. Kaufman and Herman J. Mankiewicz (\$0.75); **The Plungers**, a comedy drama in three acts, by Eugene G. Hafer (\$0.50); **Pinocchio**, a fantastic comedy in eight scenes, by Adams T. Rice (\$0.50); **Mile-a-Minute Kendall**, a comedy in three acts, by Owen Davis (\$0.75).

THE FORTHCOMING AUTHORIZED BIOGRAPHY OF KNUTE K. ROCKNE

Mrs. Knute K. Rockne has requested Father John Cavanaugh, C.S.C., to prepare the authorized biography of her lamented husband. Father Cavanaugh knew Mr. Rockne well. As President of Notre Dame he received Knute as a freshman, graduated him four years later, named him Instructor in Chemistry and subsequently appointed him Football Coach.

The proceeds from the sale of the book are to go entirely to Mrs. Rockne's family.

Father Cavanaugh requests his friends (and more particularly Mr. Rockne's friends) to forward to him all clippings, pictures, tributes, letters, anecdotes or reminiscences that might be useful in the preparation of this biography. All material will be carefully preserved and returned on request.

Address: The Reverend John Cavanaugh, C.S.C., Notre Dame, Indiana.



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province offer their heartfelt sympathy to Rev. Justin M. Routh, O.P., on the death of his father; and to Brother Paul Spaulding, O.P., on the death of his brother.

The annual public exercises in honor of St. Thomas Aquinas were held on March 7, at the House of Studies, Washington, D. C. "St. Thomas Aquinas and Blessed Albert the Great," and an original composition, "Utrum Divus Thomas Fuerit Rationalista," were the titles of the papers read by Bro. Cajetan Reilly, O.P., and Bro. Bernard Schneider, O.P. The solemn disputation, "Non Datur Summum Malum Quod Est Causa Omnis Mali," was defended by Bro. Cyril Osbourne, O.P., the objector being Bro. George Ferris, O.P. Selections by the quartette completed the program which was enjoyed by many guests from the various religious communities affiliated with Catholic University.

Fathers Michael M. Sweeney, O.P., Timothy M. Sparks, O.P., Paschal M. Regan, O.P., and Victor Flanagan, O.P., successfully passed their examinations for the Lectorate in Sacred Theology at the House of Studies in Washington, D. C.

At the commencement exercises held at the Catholic University, Washington, D. C., on June 10, Fathers Dominic M. Ross, O.P., Stephen McGonagle, O.P., and Henry Schmidt, O.P., received the degrees of Master of Arts, writing as their respective dissertations, "A Study of the Life and Works of Louis Le Cardonnel, Priest and Poet," "The General Factor of Attention and Its Relation to Cognition," and "Klopstock, as revealed in the 'Messias'."

Brother Jordan Warnock, O.P., who has been in China for the past seven years, made his solemn profession into the hands of Very Rev. Paul Curran, O.P., Vicar Provincial, on March 26.

Bro. Matthew Burke, O.P., made his simple profession into the hands of the Most Reverend Master General M. S. Gillet, O.P., during his recent visitation to the House of Studies, Washington, D. C.

The Fathers of the Eastern Mission Band preached the following missions in New York City: Fathers J. M. Eckert, O.P., V. C. Donovan, O.P., and W. C. Kelly, O.P., at Holy Trinity Church, Feb. 22-March 15; Fathers J. E. O'Hearn, O.P., J. A. Mackin, O.P., and R. L. Rumaggi, O.P., at the Church of the Incarnation, Feb. 22-March 15; Fathers S. R. Brockbank, O.P., T. M. Schwertner, O.P., and H. C. Boyd, O.P., at St. Bernard's Church, Feb. 22-March 22; Fathers E. A. Martin, O.P., and J. B. Walsh, O.P., at St. Veronica's Church, Feb. 22-March 15.

Rev. J. M. Eckert, O.P., conducted missions at Watertown, Ontario, and at Hanover, Ontario, during the weeks of May 3-18 and May 24-31; and together with Father J. L. Finnerty, O.P., at Mildinay, Ontario, May 17-24.

Rev. J. E. O'Hearn, O.P., preached the Tre Ore services in St. Antoninus Church, Newark, N. J.; and the same services were conducted in St. Mary's Church, Jersey City, N. J., by Rev. P. A. Maher, O.P.

The annual mission at Sing Sing Penitentiary, Ossining, N. Y., was in charge of Fathers P. A. Maher, O.P., and J. E. O'Hearn, O. P., March 3-April 2.

Fathers J. H. Healy, O.P., V. R. Burnell, O.P., and J. E. O'Hearn, O.P., conducted the annual mission held in St. Michael's Church, Lowell, Mass., May 3-17; Fathers A. C. Haverty, O.P., and H. C. Boyd, O.P., preached the mission at St. Michael's Church, North Andover, Mass., May 10-24; and Father J. L. Finnerty, O. P., the mission at St. Mary's Church, Charlestown, Mass., May 10-24.

In the crypt of the Immaculate Conception Shrine at Brookland, D. C., on June 6 the Right Reverend John M. McNamara, D.D., raised to the subdiaconate the Rev. Bros. Matthew McGlynn, Cyril Osbourne, Constantius LaMore, Emmanuel Yonkus, Cyprian Skehan, Louis Mitchell, Gerald Joyce, Camillus Rubba, Valerian Manning, Stanislaus Bernier, Raphael O'Connor, Bernard Schneider, Angelus Murtaugh, Wilfred Mulvey, Callistus Andres, Clement Foley, Aquinas Stone, Raymond Alger, Norbert Reynolds, Fabian Carey, Jordan Fanning, Ambrose Bagley, Lambert McEneaney, Celestin McDonough, Lawrence Skelly, Hyacinth Fitzgerald, Dalmatius Molloy, John Francis Monroe, George Ferris, Leo Hofstee (Holy Name Province), Adrian Elnen, Cajeta Reilly, John McLarney, Austin Andreoli, and Thomas Aquinas Joyce.

The Novenas to the Sacred Heart in St. Antoninus Church, Newark, N. J., and Sacred Heart Church, Jersey City, N. J., were conducted by Fathers J. E. O'Hearn, O.P., and V. R. Burnell, O.P.

Fathers S. R. Brockbank, O.P., and H. H. Welsh, O.P., preached the mission at St. John's Church, Quincy, Mass., April 12-26; Fathers J. L. Finnerty, O.P., and V. C. Donovan, O.P., at St. Raymond's Church, Providence, R. I.; and Fathers S. R. Brockbank, O.P., and A. C. Haverty, O.P., at Sacred Heart Church, Middleboro, Mass., April 19-May 10.

The mission at the Scranton Cathedral was this year in charge of the Very Rev. J. H. Healy, O.P., assisted by Fathers P. A. Maher, O.P., W. P. Doane, O.P., and G. D. Morris, O.P., April 12-26; while the mission at the Albany Cathedral was conducted by Fathers J. H. Healy, O.P., V. R. Burnell, O.P., P. A. Maher, O.P., and W. P. Doane, O.P.

The Fathers of the Eastern Mission Band also conducted missions at Blessed Sacrament Church, St. Joseph's Church, in New York City; at Our Lady of Mt. Carmel Church, Utica, N. Y.; at the Church of the Four Holy Martyrs, Brooklyn, N. Y.; at St. Mary's Church, Jersey City, St. Patrick's Church, Elizabethport, and St. Lawrence's Church, Laurel Springs, N. J.

The annual retreat of the students of Aquinas College was preached by Father W. C. Meehan, O.P., in St. Patrick's Church, Columbus, Ohio.

Fathers E. L. Phillips, O.P., Alfred Sullivan, O.P., and V. C. Dore, O.P., are now acting as chaplains of the Ohio State Penitentiary, substituting for Father Albert O'Brien, O.P., the regular chaplain.

Father William J. Olson, O.P., professor of chemistry at Aquinas College, delivered the sermon at the services held at the Carmelite Monastery, Wheeling, W. Va. The services marked the reception of several postulants into the Carmelite Order.

On Good Friday, the dormitorians of Aquinas College, held Tre Ore services in their chapel under the direction of their prefect, Father Albert Drexelius, O.P.

Father J. D. Walsh, O.P., conducted missions at St. Michael's Church, Pensacola, Florida, March 22-April 5, and at the Church of Our Mother of Mercy, Liberty, Texas, April 12-26. Father Walsh was also in charge of the Forty Hours Devotion in St. Michael's Church, Pontiac, Mich., May 3-5; and with Father T. M. Schwertner, O.P., preached the Novena in honor of St. Jude, in St. Pius Church, Chicago, Ill.

The retreat for the girls of the Academy of St. Mary of the Springs was under the direction of Father J. D. Walsh, O.P., May 13-17, while the retreat for the students of the College was conducted by Father J. B. Hughes, O.P.

The students of Aquinas College, by winning 104 points in the annual scholarship contest held at Ohio State University, placed their school at the head of the private high school division. The winners of first places in their respective subjects were Edward McNamee, Plane Geometry; Thomas Sheehan, English II; Joseph Hagan, Latin II; John Ryan, Physics; and Ralph Elmer, Latin I.

Father J. M. Bauer, O. P., addressed the students of the College of St. Mary of the Springs on the occasion of the reception of the Freshman class into the Sodality of Our Blessed Mother. The crowning of the Queen of May followed the reception, and the services were concluded with solemn Benediction, at which the chaplain, Father J. D. Pendergast, O.P., officiated, assisted by Father R. B. Bean, as deacon, and Father W. D. Marrin, O.P., as subdeacon.

The annual retreat for the girls of St. Catherine's Academy, Springfield, Kentucky, was given by Father C. M. Mulvey, O.P., April 26-30. Father Mulvey also conducted the Forty Hours Devotion in St. Rose Church, Perrysburg, Ohio, May 3-5; and preached the Novena in honor of St. Rita and the Little Flower at St. Columbkill's Church, Cleveland, Ohio, May 14-22.

The retreat for the Sisters of Our Lady of the Elms Convent, Akron, Ohio, was preached by Father L. A. Smith, O.P., March 30-April 5. Father Smith was also Retreat Master for the Nurses of Mt. Carmel Hospital, Columbus, Ohio, April 8-16.

Sermons were preached on Good Friday and Easter Sunday by Fathers W. D. Sullivan, O.P., St. Peter's, Memphis, Tenn.; C. M. Mulvey, O. P., St. Louis Bertrand, Louisville, Ky.; J. B. Logan, O.P., St. Anthony's, New Orleans, La.; and by the Very Rev. R. P. Cahill, O.P., St. Mary of the Isle, Long Beach, L. I.

Fathers J. B. Logan, O.P., and J. B. Hughes, O.P., preached the missions at St. Anthony's Church, New Orleans, La., March 15-29; and at St. Paul's Church, Birmingham, Ala., March 1-15.

Rev. William D. Sullivan, O.P., and Very Rev. R. P. Cahill, O.P., conducted missions at St. Philip Neri and St. Charles Borromeo Churches, Cleveland, Ohio, April 19-May 3 and May 10-17 respectively.

Father W. D. Sullivan, O.P., was Retreat Master for the girls of Regina High School, Norwood, Ohio, March 29-April 1; and assisted by Father L. A. Smith, O.P., preached the mission at St. John the Evangelist Cathedral, Cleveland, Ohio, Feb. 22-March 8.

The Fathers of the Southern Mission Band also conducted missions at St. Louis Bertrand Church, Louisville, Ky.; St. Joseph's Church, Huntington, W. Va.; and at St. John the Evangelist and the Church of the Assumption, Detroit, Mich.

Tre Ore services were preached by Fathers W. D. Sullivan, O.P., St. Peter's, Memphis, Tenn.; J. B. Hughes, O.P., St. Elizabeth's, Detroit, Mich.; and C. M. Mulvey, O.P., St. Louis Bertrand, Louisville, Kentucky.

On Sunday, May 3, the beautiful new St. Catherine's Church in New York City was dedicated with impressive solemnity by His Eminence Cardinal Hayes, D.D. The Solemn High Mass was celebrated by the Very Rev. Provincial T. S. McDermott, O.P., assisted by the Very Rev. Raymond Meagher, O.P., deacon, and Rev. E. A. Martin, O.P., subdeacon. Very Rev. J. H. Foster, O.P., welcomed His Eminence to St. Catherine's and pledged the filial devotion of the members of the parish to His Eminence. After the Communion of the Mass, the Cardinal addressed the congregation, congratulating them on the realization of their hopes, and thanking the Dominican Fathers for their untiring efforts in the service of the Church in the Archdiocese of New York.

Rev. Thomas F. Conlon, National Director of the Holy Name Society, spoke at the following: Tenth annual Communion Breakfast of the New York Post Office Holy Name Society at the Hotel Astor, April 19; St. Catherine of Sienna Holy Name Society Breakfast at the Hotel Woodstock, April 12; Spring Rally of the Manhattan Division of the New York Archdiocesan Union of Holy Name Societies at St. Paul's Church, April 19; Baltimore Archdiocesan Convention of Holy Name Societies at St. Mary's Industrial School, Baltimore, Md., April 26; Holy Name Rally, St. Mel's Church, Chicago, Ill.; Retreat to Knights of Columbus of Cleveland, Ohio, at the Cathedral in Cleveland; Holy Name Rally, St. Raphael's Church, Montreal; Triduum in honor of St. Catherine of Sienna, St. Catherine's Church, New York City, April 28-30; and also preached the sermon at the dedication of St. Peter's Church, New Haven, Conn., May 10.

The annual retreat for the students of St. Clara's Academy, Sinsinawa, Wis., was preached by Rev. J. L. Callahan, O.P., April 1-4.

Rev. F. N. Georges, O.P., gave illustrated lectures on Palestine at Holy Family Academy and Alvernia High School, Chicago, Ill.

The new High Altar is now being erected in St. Vincent Ferrer's Church, and the pulpit and stalls for the Friars' Chapel are completed and ready for installment.

Rev. Leo M. Shea, O.P., preached the Three Hours Agony at St. Henry's Church, Chicago, Ill.; a novena in honor of Our Lady of Perpetual Help at St. Bonaventure's Church, Chicago, Ill., May 2-10; and a course of Apologetical sermons at St. Henry's Church, May 31-June 6. Also on June 8, Father Shea was the speaker at the graduation exercises of the Christian Brothers School, Joliet, Ill., taking as his subject, "What the Catholic Young Man Brings to the World."

It is estimated that 10,000 persons visited the Repository in St. Vincent Ferrer's Church, New York City, on Holy Thursday.

The Rosary Altar Society, under the direction of Rev. J. H. Hartnett, O.P., has completed the fund for the Baptistry window. Windows in the Friars Chapel in memory of Hanah O'Connor and the Third Order of St. Dominic, are now being placed.

Rev. C. F. Christmas, O.P., gave the retreat in honor of St. Catherine of Sienna to the Third Order; and Rev. W. J. McLaughlin, O.P., preached the novena in honor of St. Vincent Ferrer at St. Vincent Ferrer's Church, New York City.

The Fathers attached to St. Vincent Ferrer's Church preached the Lenten courses at St. Joseph's and St. John the Evangelist Churches, New York City; St. Francis and St. Mary's Churches, New Haven, Conn.; and also at Rye and Scarsdale, N. Y., and Hartford and Stanford, Conn.

HOLY NAME PROVINCE

Very Rev. Pius M. Driscoll, O.P., newly appointed pastor of St. Vincent's Church, Vallejo, California, was tendered a civic reception March 17. Father Driscoll is also honorary Chaplain of the Knights of Columbus and the Young Men's Institute, Vallejo.

The annual retreat for the students of the Blessed Sacrament High School, Seattle, Washington, was conducted by Rev. W. G. Martin, O.P.

Rev. Dionysius Mueller, O.P., is acting chaplain of the Young Men's Institute and also chaplain for the Catholic soldiers and sailors at Mare Island Navy Yard, Vallejo, California. Father Mueller was transferred from Blessed Sacrament Priory, Seattle, Washington, to St. Vincent Ferrer Parish, Vallejo, Calif.

Rev. Justin J. Butler, O.P., gave the Lenten course on Wednesday evenings at St. Vincent Ferrer's Church, Vallejo, Calif. Father Butler has been appointed chaplain for the Young Ladies Institute, Vallejo, Calif. Before being transferred to Vallejo, Father Butler was in charge of the Newman Club, University of Washington.

At the conferences for Better Religious Understanding between Catholics, Jews, and Protestants, held on the campus of the University of Washington, April 20, Rev. W. G. Martin, O.P., chaplain of the Newman Club, was one of the consultants for the Catholic group.

Fathers Antoninus Healy, O.P., Augustine Naselli, O.P., Hyacinth Valine, O.P., Robert Feehan, O.P., and Brothers Francis Walsh, O.P., and Anthony Kroutch, O.P., have been assigned to St. Dominic's Priory, San Francisco, Calif.

The Three Hours Agony was conducted in the Church of St. Alphonsus, Seattle, Washington, by Rev. J. W. Ryan, O.P.; and in the Church of the Blessed Sacrament by Rev. W. G. Martin, O.P.

On Sunday, April 26, Rev. Leo T. Halloran, O.P., director of the Third Order at the Blessed Sacrament Church, Seattle, Washington, received eighteen young ladies into the Third Order and professed three.

On March 8, 9, and 10, the Forty Hours Devotion was conducted at St. Dominic's Church, Eagle Rock, Los Angeles, Calif., by Rev. W. T. Lewis, O.P.; and on March 23, a class of 65 children and 8 adults was confirmed there by Bishop John J. Cantwell.

A special sermon on Holy Thursday evening was delivered at St. Bernard's Church, Los Angeles, Calif., by Rev. W. T. Lewis, O.P.; and during the first three days of Holy Week, Rev. P. R. Sullivan, O.P., was Retreat Master for the young ladies of St. Rose Academy, San Francisco, Calif.

The Very Rev. T. S. Connelly, O.P., has been elected Prior of Holy Rosary Priory, Portland, Oregon; and the Very Rev. William McClory, O.P., has been appointed the first Prior of the Dominican Convent in Seattle, Washington.

A Triduum in honor of St. Catherine of Sienna was preached by Rev. H. Palmer, O.P., in St. Dominic's Church, San Francisco, Calif., April 19-21; and Rev. J. H. Valine, O. P., gave the annual retreat to the students of St. Dominic's parochial school, San Francisco, Calif., May 1-2.

Fathers Dooley, O.P., and Blank, O.P., now completing their studies at the Angelico in Rome, will return to the Holy Name Province in time to teach at the opening of the scholastic year in September.

This year at the Summer School conducted at the Dominican College, San Rafael, California, Rev. G. L. Clark, O. P., will teach Bacteriology and Zoology.

Rev. Stanislaus McDermott, O.P., has been appointed Novice Master for Holy Name Province. Prior to his appointment Father McDermott with Father McKeon, O.P., preached the mission at Corpus Christi Church, San Francisco, Calif. Father McDermott also gave a retreat to the Dominican Sisters at Everett, Washington.

Rev. H. Kelly, O.P., has been appointed pastor of the Dominican Parish in Pittsburg, Calif., where he will supervise the building of the new Church which was commenced by Father Naselli, O.P., the present procurator of the Holy Name Province.

The mission at St. Charles Church, San Francisco, Calif., was conducted by Fathers Olsen and McKeon, O.P., March 15-29. During March, Father McKeon gave a retreat at the Dominican High School in San Rafael, Calif.; and during April, Father Olsen gave a retreat to the alumni of the Dominican College, San Rafael, Calif.

Rev. Aquinas McDonnell, O.P., has been appointed superior of the Northwest Mission Band with headquarters in Portland, Oregon; Rev. R. Lindsay, O.P., who conducted the Three Hours Agony at St. Dominic's Church, Benicia, Calif., is now on the Northwest Mission Band.

Rev. Lawrence Rodriquez, O.P., has completed his studies at the Affiliated Colleges of San Francisco, Calif., and will give a course in Medicine at the University of California in September.

During March Rev. H. Palmer, O.P., gave a retreat to the Holy Cross Sisters of St. Agnes Hospital, Fresno, Calif.; and Rev. F. B. Clyne, O.P., gave a retreat to the Catholic Working Girls of Portland, Oregon, at the Joan of Arc Home.

FOREIGN PROVINCES

On March 15, 1931, the Most Reverend Master General appointed Very Reverend Albert Zucchi, O.P., as Prior of the Convent of Santa Sabina in Rome; and on the same date appointed Very Reverend Rosary Massimello, O.P., as Vicar and Confessor for the Sisters of the Convent of Saints Dominic and Sixtus.

Very Reverend Ambrose Bacic, O.P., professor in the Angelico, died in Rome on March 29, 1931.

Very Reverend Thomas Garde, O.P., has been appointed as Prior of the Angelico in Rome; and Very Reverend Louis Nolan, O.P., has been appointed to succeed Very Reverend Bernard Kuhlmann, O.P., as Procurator General of the Order.

A course of dogmatic sermons was delivered to the Catholic Social Guild in the University of Canterbury by the Rev. Father Hugh Pope, O.P., February 8-14.

Rev. Father Dhorme, O.P., director of the Biblical and Archeological School of St. Stephen and editor of the *Revue Biblique*, has been invited by the French Ministry of Public Education to give a three months course of lectures at the Theological Faculty of the Louvain University.

On January 27, the Most Reverend Master General addressed the *Union Catholique du Theatre* in Paris, taking as his subject, "What I saw in the United States and Canada."

Rev. Xaverius Faucher, O.P., died in the hospital of the Dominican Sisters near Paris, December 7, 1930.

His Eminence, Raymond-Marie Cardinal Rouleau, O.P., Archbishop of Quebec, died on May 31, at the age of sixty-five. R. I. P.

SISTERS' CHRONICLE

St. Mary of the Springs (East Columbus, Ohio)

During Lent seven presentations of the religious drama of "Pilate's Daughter" were given in St. Mary's "Little Theater" at Erskine Hall, by the College Students and members of the Alumnae for the benefit of the College.

On April 23, the Very Rev. Provincial of St. Joseph's Province, accompanied by the Very Rev. J. C. Nowlen, Prior of St. Joseph's Convent, Somerset, and Rev. Walter Farrell, Sub-Novice Master, visited St. Mary's. This visit was a source of deep gratification to all the members of the Community who are in hopes that it will soon be renewed.

On May 28, twenty-three young ladies received the Habit of St. Dominic from the Rt. Rev. James J. Hartley, Bishop of Columbus.

Since the last issue of DOMINICANA two members of the Community have been called to their eternal reward, Sr. Augustine Lawler, on March 27, and Sr. Louise Wallace on April 29. May they rest in peace.

Dominican Sisters of the Perpetual Rosary (Union City, N. J.)

The month of May was solemnly opened by the Rev. W. J. McLaughlin, O.P., who presided and preached for the occasion. The ceremony, which consisted of a solemn procession, Rosary and Crowning of the statue of the Blessed Virgin, was concluded with Benediction of the Most Blessed Sacrament.

Convent of St. Catherine (Racine, Wisconsin)

Since the last Chronicle, Sr. Mary Concordia Meulmans died in Mauston, Wisconsin.

The festival of St. Catherine of Sienna, the patron feast of the Congregation, was observed with due solemnity on April 30.

Dominican Sisters of St. Catherine di Ricci (Cienfuegos, Cuba)

Rev. Benjamin Gutierrez, O.P., gave a three day retreat to the students of Our Lady of the Rosary Academy during Holy Week.

Mount St. Mary-on-the-Hudson (Newburg, N. Y.)

On March 24, Sr. M. Emmanuel and Sr. M. Thomas Aquinas sailed on the Lafayette for several months of study in Paris and a summer at the Sorbonne.

On April 4, Sr. M. de Chantal and Sr. M. Bertille sailed on the Britannic to Queenstown for several months' stay in Ireland.

An illustrated lecture on the Passion Play at Oberammergau was delivered by the Rev. T. J. McDonnell, Director of the Propagation of the Faith, on April 17.

Three Sisters of the Community were called to their eternal reward during the first months of the year: Sr. M. Phillippa, Sr. M. Ursula, and Sr. M. Agnes.

St. Catherine Academy (St. Catherine, Ky.)

Very Rev. J. P. Aldridge, O.P., Prior of St. Rose Convent, conducted the retreat for the Novices between February 25 and March 6.

On March 6, sixteen postulants received the habit of St. Dominic.

Eight Novices made first vows on the morning of March 7, and several young Sisters made perpetual vows while others renewed their vows for one year.

On January 18, Sr. Vincentia Maguire was called to her reward. Sr. Anastasia Riney died on February 20. May they rest in peace.

Foreign Mission Sisters of St. Dominic (Maryknoll, N. Y.)

Sr. Mary Peter Duggan of Brookline, Mass., who joined the Maryknoll Sisters in 1919, has been assigned to the Maryknoll Convent at Dairen, Manchuria. For some years, Sr. Peter has been Superior of the Maryknoll Sisters connected with the Maryknoll Mission for Japanese in Los Angeles. She will teach English in a government school for girls in Dairen.

The Maryknoll Sisters' permanent Mother-House, situated on property across the road from the compound of the Maryknoll Fathers, is now well under way and the Sisters hope to occupy it this coming autumn. The Sisters will live in unplastered rooms until sufficient funds can be accumulated to complete the interior of the building.

Congregation of the Most Holy Name of Jesus (San Rafael, California)

February 15, the ceremony of clothing and final profession took place at the Dominican Convent of San Rafael. Three Sisters made their final vows and seven Postulants received the Habit. The Very Rev. Pius Driscoll, O.P., presided, assisted by the Rev. Humbert Palmer, O.P.

On March 6, Mother Mary Louis, former Mother General of the Congregation of the Most Holy Name of Jesus, died at San Rafael. Requiem Mass was celebrated March 9, by the Most Rev. E. J. Hanna, Archbishop of San Francisco.

Rev. J. A. McKeon, O.P., conducted a retreat for the Dominican High School of San Rafael from March 4 to 7.

Rev. E. S. Olsen conducted a retreat for the Dominican Alumnae from Wednesday in Holy Week till Holy Saturday.

The Dominican College of San Rafael has been placed on the list of colleges fully approved by the American Association of University Women.

Immaculate Conception Convent (Great Bend, Kansas)

Rt. Rev. Bishop A. J. Schwertner of Wichita on April 12 dedicated the Garden City Hospital, which is now under the supervision of the Dominican Sisters, to St. Catherine.

A lecture was delivered by Rev. Wm. Schaefer on the "Miraculous Girl" Teresa Neuman of Konnersreuth.

Sr. M. Rachel and Sr. Lucinda of St. Catherine's Hospital, McCook, Neb., have entered St. Rose's Training School.

On March 17, at a ceremony presided over by the Rt. Rev. Bishop, eight young ladies received the habit of the Order and seven Sisters pronounced their final vows.

Rosary Hill Home (Hawthorne, N.Y.)

The oil cast upon the water by Rose Hawthorne Lathrop in 1894 has surely calmed the troubled Sea of Life for many of Christ's poor suffering from incurable cancer. In their annual report (January, 1931) the Sisters are very happy to announce that their humble efforts are meeting with remarkable success. They also acknowledge and sincerely appreciate the coöperation received from the public. They receive no remuneration for the care of their patients and the work is carried on by means of the generosity of the public, entirely without State aid.

The Sisters are now operating three Homes, Rosary Hill at Hawthorne, N. Y.; St. Rose's Free Home, New York City; Sacred Heart Home in Philadelphia, Penn. All three of these institutions are in a flourishing condition and although the Sisters have not all that they could desire and are even at times hard pressed for the necessities, they are ever faithful in their prayers of thanksgiving to God and supplication for their benefactors.

St. Joseph's College and Academy (Adrian, Michigan)

April 7, Bishop Thomas J. Shahan, former rector of the Catholic University, Washington, D. C., honored St. Joseph's with a visit.

A series of illustrated lectures on the hallowed spots of Palestine was delivered by Rev. F. N. Georges, O.P.

Rt. Rev. Michael J. Gallagher, D.D., Bishop of Detroit, presided over the Commencement Exercises held on June 10. The address was delivered by Rev. Francis X. McCabe, former president of De Paul University, Chicago.

Seventy Postulants were invested in the Habit of St. Dominic on April 7, by Auxiliary Bishop Joseph C. Plagens, of Detroit. This was the largest class ever to receive the Habit.

Our Lady of the Elms (Akron, Ohio)

The new Community of Dominican Sisters of Akron, Ohio, has been registered with the Dominican Generalate of Rome as "THE CONGREGATION OF THE IMMACULATE HEART OF MARY."

The Rev. L. A. Smith, O.P., conducted a retreat during Holy Week and preached the "Tre Ore" on Good Friday.

Sr. Jeanne Marie and Sr. Mary Teresa of Maryknoll gave an illustrated lecture to the Sisters and pupils of Our Lady of the Elms School on April 16.

On April 25, the Right Rev. Joseph Schrembs, Bishop of Cleveland, officiated at the Reception and Profession of seven Postulants and seven Novices. The newly received Sisters are: Sr. M. Patricia, Sr. M. James, Sr. M. Gertrude, Sr. M. Edith, Sr. M. Joanna, Sr. M. John, Sr. M. Anthony. Those who made profession are: Sr. M. Thomas, Sr. M. Imelda, Sr. M. Lawrence, Sr. M. Agnes, Sr. M. Paul, Sr. M. Anne, Sr. M. Alberta.

Congregation of the Holy Cross (Brooklyn, N. Y.)

The golden jubilee of religious profession was celebrated by Sr. M. Dionysia, Sr. M. Pauline, Sr. M. Theodora, Sr. M. Andrew and Sr. M. Borgia.

On April 16, 29 Postulants were invested in the holy habit of the Order. On May 2, 38 Novices pronounced their vows in the Novitiate Chapel. Sr. M. Scholastica, Sr. M. Liboria, Sr. M. Lucina, Sr. M. Eucharista, Sr. M. Angelica and Sr. M. Pancratia have passed to their heavenly reward. May they rest in peace.

St. Mary's Dominican College (New Orleans, La.)

Mother M. de Ricci Hutchinson, O.P., entered into eternal rest on February 27. A Solemn Requiem Mass was sung by the Dominican Fathers. Mother de Ricci was superior of her community for eighteen of her forty-three years of religious life.

The Children of Mary Sodalists were hostesses to fifty-four delegates from neighboring States, to the Dixie Convention of the Students Spiritual Council.

Rev. J. Roger Lyons, S.J., faculty member of St. Louis University and associate editor of *The Queens Work*, was the guest of honor of St. Mary Sodality during the Convention Week and gave a most inspiring talk on "Catholic Action" to the sodalists.

An interpretative lecture on Van Dyke's "The Other Wise Man" was given to the student body by the Rev. Gall, S.J.

The Louisiana State Music Teachers Assn., in its nineteenth annual convention elected Sr. M. John Kennedy, O.P., to the Vice-Presidency.

A member of the Community served among the Judges in the Greater New Orleans Piano-playing Contest sponsored by the New Orleans Music Teachers Ass'n.

Miss Violet Conolly, noted linguist, addressed the students on "Russia's Influence on World-Wide Economic Depression."

Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)

The new wing of the Convent at Mission San Jose was dedicated on May 3, by the Most Reverend Archbishop E. J. Hanna. The crowning feature of the day was the arrival of the Holy Father's Blessing for Reverend Mother and the Sisters on the occasion of the dedication of the building.

The Very Rev. C. M. Thuente, O.P., was present for the celebration of the Feast of St. Catherine of Sienna.

On May 5, five Sisters dedicated their lives to Christ in the Order by pronouncing their Final Vows. The Very Rev. C. M. Thunte, O.P., officiated at the ceremony and delivered the sermon.

St. Cecilia Academy (Nashville, Tenn.)

Forty Hours devotion was held from April 27 till April 30.

On May 3, the ceremony of crowning the statue of the Blessed Virgin was held.

Mother Pius attended the ceremonies commemorating the silver jubilee of the consecration of the Rt. Rev. John B. Morris, D.D.

The Rev. R. A. Skinner, C.S.P., conducted a three day retreat for the members of the St. Cecilia Unit of the Catholic Students Mission Crusade, which has had a very successful year both temporally and spiritually.

On May 29, the seventy-first annual commencement exercises were held in the St. Cecilia chapel. Diplomas and awards were presented by the Rt. Rev. Alphonse J. Smith, Bishop of Nashville.

NOTICE

The Catholic Medical Mission Board at 10 West 17th Street, New York, collects and ships to needy missions, both in this country and abroad, quantities of medicines, instruments, bandages and dressings to enable the missionaries to take care of the destitute and suffering.

Last year the Board sent out twenty thousand pounds of such supplies to two hundred mission stations all over the world, and most touching letters have been received telling of the immense good done for the souls as well as the bodies of the poor pagans, who eagerly listened to Christian teaching after they had experienced this Christian charity. One Sister reports that she is often able to baptize as many as thirty-five dying babies in one day through gaining access to the homes by giving medicines.

Individuals and groups of people are asked to make bandages and dressings and to collect medicine and other supplies. This is very interesting work for Catholic societies to undertake.

Full information and directions for the work will be given to all those who write to Rev. Edward F. Garesche, S.J., Director of the Catholic Medical Mission Board, at the headquarters, 10 West 17th St., New York, N. Y.

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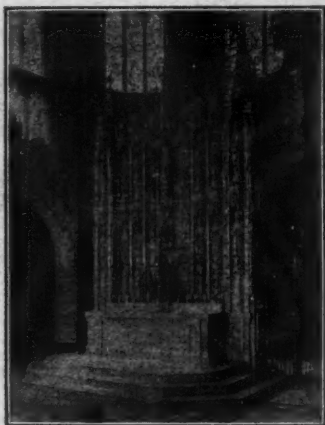
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